

THE CONGREGATIONALIST AND CHRISTIAN WORLD

God's Law of Change

"THE old things are passed away; behold, they are become new." This is God's law of change. They leave us only to return in other shapes, they vanish only to come back in nobler forms. God never takes away but that he may give us more abundantly. He takes away the innocence of childhood, that he may give us the old man's crown of glory. He takes away the fathers we leaned on and the children in whom we garnered up our love, that he may be himself the father of the fatherless and the hope of them that are desolate. He takes away the guides we trusted, the friends who were our very life, that he may be himself our Guide and everliving Friend. He unsettles the simple belief of ignorance, that he may give us the nobler faith of them that know. He smites with emptiness the burning words which stirred our fathers, that he may give us other words of deeper meaning and of yet more thrilling call. Nothing that is good can perish. Though he sift it as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. The dross of our thoughts shall perish; but the word of our God which came to us will embody itself again in worthier forms. Through all the changing scenes of history his call remains the same—Come upward hither, and I will shew thee of my glory.

HENRY MELVILL GWATKIN, M.A.

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Educational

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AMERICAN MISSIONARY ASSOCIATION. Sixtieth annual meeting of the A. M. A. Oberlin College and the First and Second Congregational Churches of the town are preparing for the sixtieth annual meeting of the American Missionary Association which meets in Oberlin, O., Oct. 23, 24, 25, next.

Rev. A. H. Bradford, D. D., presides. Rev. G. G. Atkins, D. D., preaches the annual sermon. The program will be varied, interesting and in some features unique.

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State Associations and local conferences are each entitled to two delegates. Contributing churches are also entitled to two delegates and the pastor. These delegates should be elected at once to insure their attendance and entertainment. Mr. L. D. Harkness is Chairman of the Entertainment Committee.

Reduced transportation will be provided on the certificate plan. Sec. George M. Jones, Chairman of the Transportation Committee, will give information. Oberlin, O., is sufficient address to reach these committees.

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and Christian World

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THE CONGREGATIONALIST

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8 September 1906

and Christian World

Volume XCI
Number 36

Event and Comment

OCTOBER is always a crowded and important month from the ecclesiastical point of view, and this year it makes special claim on Congregationalists.

What will prove probably the greatest meeting the American Board has ever held, will command attention during the early days of the month, while the last week is pre-empted for the American Missionary Association. In going to Oberlin, it selects a town identified as are few places in the country, with its own humanitarian purposes. The program is a substantial and alluring one. With Dr. Bradford to preside, Dr. Atkins of Detroit to preach the sermon and such speakers as Congressman Burton, the rugged and able Ohioan, whose political star seems to be rising rapidly, and other distinguished ministers and laymen, and with able representatives of the races present for which the association works, the gathering will be one that few interested in the welfare of the blacks, the Indians and the Chinese will care to miss. We hope also that the state meetings scheduled for September and October will prove real waymarks. Our denomination confronts many problems which may be converted into glorious opportunities of usefulness and progress, provided we can make available our latent resources of wisdom and courage.

JUBILATION will be in order at the coming meeting of the American Board in North Adams; but the real business of the organization is not to be made subordinate to the vein of reminiscence and of congratulation. Indeed the review of one hundred years of missions will simply be preliminary to the rededication of heart and hand to the work of the new century. Never was the Board confronted with more important questions relating to its method at home and its operations abroad. There is promise of a thorough discussion of these issues. One of them is whether the Board has expanded its work unduly, and whether hereafter there should be concentrating and strengthening of forces at a few strategic centers in non-Christian lands. A decided difference of opinion prevails touching this point. Some good friends of the Board believe in limiting the field of operation and in trying to cover it more fully. Then again, an important question pertains to the amount of money that may possibly be expended for cultivating the home field. Compared with the Y. M. C. A., the Church Missionary Society and other organizations, the American Board spends relatively little in the effort to increase its annual

budget, through multiplying secretaries and assigning to them relatively small districts for careful cultivation. How much machinery is essential in these days of solicitations for many enterprises, in order to keep the Board equally abreast of its ever expanding opportunities? Such questions as these are grave enough to call for the entire afternoon that has been set apart for their discussion. Rightly entered upon and conducted, the discussion may prove perhaps, one of the most valuable features of the entire session. Another question to be settled is whether a successor shall be chosen to Dr. Judson Smith, or whether there shall be hereafter only one foreign secretary.

THE HARVESTS of the year are already assured and they are immense. The grain and fruits can be estimated in dollars; the accumulated health of millions of people is beyond estimate. They are coming down from the mountains, emerging from the forests, sailing in from sea and lakes, brown-armed girls, ruddy-faced matrons and bronze-faced men. Shutters are taken down from homes that all summer have been silent, streets are filling up with the stream of humanity, shops are spreading fresh goods in their windows, there is an air of returning life to the schoolhouses, and the churches are waking up. So much for the cities. The country is changing its aspect also. The summer boarders are vanishing and life on farms and in villages is settling down to normal conditions. A most important question now is, How shall the health and happiness gained this summer be kept and utilized? Don't be prodigal of renewed vitality because you feel its abundance. It is easy to waste it. Don't be miserly with it. Disuse exhausts it. Share it with your neighbors. Infuse it into society. Impart it to your church. Use it to encourage voters to elect good men to public office. Give some service to your village improvement association. This summer's harvest of health should be a harvest of wealth to the nation.

OUTBREAK of the revolt in the provinces of Santiago and Puerto de Principe, and operations of the rebels near Havana, have revived the hopes of those who wish the overthrow of President Palma. His amnesty proclamation has not had the ameliorating effect desired, and the only course open for him is to fight the issue out and deal more summarily with the revolters than his own natural inclinations of kindness and amity would impel him to. The finances of the re-

public are in such shape that munitions of war can be had quickly and in adequate amount. Inadequate policing of the island and the unrest which always follows a challenge of authority in a Latin-American state are causing much loss to domestic industry, the revolutionists having chosen a strategic time to cripple growers of tobacco, sugar, cattle and fruit. American property owners have begun to file demands in Washington for protection of property, and their appeals have been brought to the attention of President Palma; but there is not the slightest indication that our intervention will be asked or granted if asked.

LOSS OF HER COLONIES did Spain much good. It turned her thoughts back on herself and a prosperity to be gained by betterment of domestic conditions and re-establishment of her prestige in Europe rather than by exploitation of distant islands in the Atlantic and the Pacific. She has come promptly to an understanding with Great Britain and with France, which will help her diplomatically. She is fostering native industries. She is arranging new treaties of trade with her sister Powers, one of which, with the United States, was made operative last week. Last, but not least, she has a young ruler with a liberal turn of mind, who seems to have a will of his own, and who has taken to himself a healthy bride of Teutonic and Protestant race stock. Seconding rising forces of Liberalism within the nation, hostile to perpetuation longer of the rule of the priest and to such control of national affairs as the Vatican has exercised too much in the past, King Alfonso now renews his decree that Protestantism shall have full rights within his realm and that marriages by civil authorities shall be recognized as legal. This he has done despite formal protest from the Vatican. Now, if he will only persist in his plan to visit Rome and pay his respects to the King of Italy without any regard to the feelings of the Pope or the tradition which forbids Catholic monarchs to recognize the downfall of the temporal power and the rise of United Italy, he will round out a good stint of constructive statesmanship accomplished very early in his reign.

FORMATION of a National Federation of Post Office Clerks, affiliated with the American Federation of Labor and organization of a union of all civilian employees in the navy yards, unless all signs fail, will raise sooner or later, the question of fealty to the Gov.

Federal Government
and Unions of Labor

ernment or to the trades-union movement. Italy, France and Holland have had an experience not altogether pleasant growing out of this problem, and the part of wisdom has been found to accord with the Scriptural injunction that service of two masters with entire loyalty to the greater and better one is not compatible. The Administration it is said will adopt a Fabian policy and await a specific issue of authority before asserting itself.

FOREMOST among the business enterprises of this country is that of educating its children and youth. The last report of the

Educational Expansion United States Commissioner of Education, Dr. W. T. Harris, who has just resigned his office, is packed with interesting statistics showing constant advance in numbers of pupils and variety of their work. The amount spent for the 18,000,000 enrolled in public and private schools and colleges is almost equal to one half the cost of the National Government. The growth of higher institutions is especially remarkable. Sixteen years ago 7,918 professors and instructors were employed in colleges and universities. This year the number had increased to 20,887. Including professional schools, the total attendance was 118,000, with 17,599 men and 4,267 women teachers. The colleges and universities are offering much better opportunities than formerly for commercial education, while manual training, which is a recent feature, is now given in more than two-thirds of the public schools of cities having a population of 8,000 or more. Regular business courses are maintained in a constantly increasing number of high schools. Several states and cities have come to recognize the importance of training nurses for hospitals. Last year 172 new schools for training nurses were established. The number of nurse pupils has doubled every five years during the last quarter of a century. New York has the largest number; next comes Pennsylvania, and Massachusetts is third. In the matter of permanence of teachers' tenure in public schools, it is interesting to note that Cincinnati has the highest average, 16.8 years' service, while Boston is second, with an average of 15.3 years.

ATTENTION is being called, and none too soon to some of the economic and ethical aspects of the automobile craze which our people are indulging in. Entirely apart from the ethics of the conduct of a majority of automobilists after they get their machines, there is the more important question of whether they can afford to purchase them, either with cash or on long credit, the latter being a favorite way of doing which leads many a purchaser to mortgage his home and to cut down expenditures for things or customs of far greater importance to him and to society than the fact that he and his family shall be whirled rapidly along the highways. Commenting on the debt and extravagance of our people today of which purchase of automobiles by people who cannot afford to is only one sign, the *Springfield Republican*, wisely says:

It may be questioned whether in such times as these—times of careless waste and reckless

expenditure—real wealth increases faster than in times of so called depression and close economy. The prosperity under consideration is rather a prosperity of debt-contraction and inflation of credit, a living upon what is to come, a discounting for present uses of highly stimulated hopes and expectations of the future. Such is the present pace, and up to certain limits the warmer it becomes the more is industry stimulated and the more is the capacity of the productive machinery of the country taxed. But somewhere in this general upbuilding of a great mutual volume of debt, of production on promises to pay and hopes of the future, a breaking point will be encountered, for such a structure is no stronger than its weakest sections, and weak spots will necessarily develop which cannot stand further strain.

WASTED TIME—this will be the verdict of many a pastor returning to his work this month, as he turns away from the door of a family of his parishioners after half an hour spent partly waiting and partly gossiping. If his ears were acute enough the echo of his verdict might come back to him from within the door. In the *Methodist Protestant* thirty laymen are answering the question, "Does a house-going preacher make a churchgoing people?" Their opinions are divided and somewhat confused. What they are trying to say is that a minister cannot be a spiritual shepherd without knowing the members of his flock; but that some ministers make little progress in such knowledge by going from house to house. The fact is that no general rule can be laid down in this matter. But in many places, especially in cities, conditions of living have so changed within a generation that the ordinary pastoral call is like a preserved body from which the soul has departed. After contact with it both pastor and parishioner often have a haunting impression that it has been kept too long. The minister's business requires that he shall be acquainted with the souls of men, and shall administer strength and healing to those who need his care. As Dean Hodges lately said: "The mission of the minister is to deal with conduct. In order to discharge this mission competently he must know men. He must be aware how they live, what they care for, how they are tempted, what they need." Some ministers may learn this by regular rounds of calls on their people. But as soon as one has found that this method is without such results he may wisely drop it and seek other means for gaining this essential knowledge.

HOW FINE a revelation of character is often made by the light, unguarded word, the hasty penciled scrap of writing, the unplanned action! "This Dear Church" These were the last written words of one who was suddenly called higher—"this dear church!" One who loved him found them and laid them reverently away among her treasures. They seemed but the natural, sweet outbreathing of his daily life. His feet, like his Master's, had often been "tired with going afoot," his hands had scorned no roughest, lowliest duty, his tongue and pen had been simply and unreservedly for the church's service. Is the church of Christ so near to all our hearts as that—so evidently dear? Our lives must say many things before people will believe much what our lips are saying. Can we

stand up in church without blushing and sing the hymn that says, "For her our tears shall fall, for her our prayers shall rise"? Or are we often careful already that no sun shall light on us nor any heat that we can possibly avoid by slipping out of her services and errands? The day comes fast when all will read us as an open book. Even now to one and another come swift, unforeseen revelations. The rose's perfume steals out unaware; so does the sweetness of a consistent Christian life.

CHRISTIAN WORK requires more use of the imagination than we are always ready to allow. For many people the more genial powers of the soul are quite ruled out of the domain of religion. They mistake the apostle's sobriety for a stiff solemnity and deprive themselves of the winning human qualities in their thought and work. Think of the difference between a minister or a Sunday school teacher who goes at his task with a dumb and unimaginative doggedness, and one who sees in congregation or scholars potential saints and heroes of the faith. The sense of humor is God's gift to keep us sane. To rule it out of our religious thought is to deprive that thought of breadth and sanity. The imagination is not to be set free to wander where it will, or even to be driven with a loose rein, but it is to bring a brightness of enthusiasm into our life. Think of the difference between Moses who endured as seeing him who is invisible and Peter who for the moment had not imagination enough to see beyond the imprisonment of his Lord—between Paul and Silas singing in the prison and Christian sitting in the dungeon of Giant Despair's Castle with the key of the gate in his pocket all the time.

A PRINCIPLE enunciated at the last annual meeting of the Union Conference in Boston, is worth emphasizing: that "high grade ministers are needed for new and weak enterprises." This was followed by a call for "voluntary service for veteran and semi-retired ministers." An illustration of the good which can be accomplished by highly endowed and thoroughly trained clergymen, even of ripe age, is suggested by the life of the late Uriel Whitney Small, a native of Maine, a graduate of Amherst College and Andover Seminary, who held pastorates not only in his own state, but in the West. The failing health of his wife and other members of his family, made long pastorates impossible, since then he was driven from one point to another in Tennessee, Ohio, Dakota and New Mexico, where conditions promised relief for his loved sufferers; but wherever he worked, the people became attached to him, and he left a trail of light behind, his spirit, example and ideals becoming a permanent influence for good. Returning East after all his talented family had passed away, he gladly accepted an opportunity at New Braintree, Mass., and accomplished a quiet, but permanent work. His active pastoral service continued until within four days of his death, at the ripe age of over eighty. Another illustration of

The Ethics of the Automobile

No Dead Line for the Right Sort of Minister

great good accomplished in late life, is the conspicuously fine service rendered by Dr. J. M. Greene, pastor *emeritus* of Elliot Church, Lowell, Mass., who has been giving the fine flavor of his ripe years to a little church on the Maine coast. The pastorate of Rev. Dr. Wolcott Calkins over the Montvale church near Woburn, Mass.—though he is a younger man—points to the same truth. No minister of ability and culture need feel himself set aside from active service, so long as he is able and willing to work in small and needy communities.

IT IS THE POLICY of the protective tariff to admit free of duty things not produced in this country. Coffee is one of those products. Coffee is raised in Porto Rico, and Porto Ricans have hitherto sold it at the price it brings in the other West India Islands. Now that their island has become a part of the United States, Porto Ricans are demanding that the coffee which they raise shall be protected, that is, that a tax shall be put by our Government on all the coffee used in this country in order that the planters on that island may get a higher price for the coffee they produce than can be got on the other islands. This would undoubtedly attract capital from the mainland and tend to increase the prosperity of Porto Rico.

A Tariff Illustration

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MEETINGS for the deepening of the spiritual life are a marked feature of the English religious situation. They are participated in by

Strengthening the Foundations

eminent and influential leaders and secure attention from the rank and file of church membership. To some extent, they reproduce the methods and lay emphasis upon the truths associated with the Keswick movement, but have a broader outlook. One of them was held the other day at Harrogate, a popular watering place, and was the first under the auspices of the National Free Church Council, which, in recent years, has held a number of such conventions designed to serve local constituencies. If they become a part of the working program of the Free Church Council, as seems likely, they will go far toward offsetting the impression prevalent in some quarters that the council is organized mainly to bring the influence of the Free Church to bear on national politics. At Harrogate the chief participants were Dr. Horton, Gipsy Smith, Rev. H. Elvett Lewis, Mr. Law, the secretary of the council, and Rev. F. B. Meyer. Dr. Horton dwelt on the desirability in such a searching gathering of personal confession of sins, and said that not the sight of the sinlessness of Christ would banish sin from lives; that result could only be obtained by a vision of the crucified Lord. He said his own habit was to take a passage every day from the Gospel as his guide, and he believed that God spoke to him daily in a special manner through it. Mr. Meyer's contribution to the meeting was equally self-revelatory and significant as marking a change of attitude since the time when he shared with Mr. Moody and other noble Christians the belief that the world is growing worse. Here are his exact words:

"Some of us," said Mr. Meyer, "used to think that the twilight in which we were living was the twilight of growing darkness—that the world was getting worse. I believe the effect upon my soul, at least, was that I thought that if I just saved this man and that out of the growing gloom I should be doing all I could. We must, I thought, leave the life of the country untouched, and stand outside its affairs. We have now learned to understand that the twilight is the twilight between the night and the day. The night is behind us, the day is before us. As you get nearer the light you must put off the works of darkness."

TEN DAYS—Aug. 10-20—of Russia's recent history, exclusive of happenings in Finland and the Caucasus, gave the following record, according to the *Retch* of St. Petersburg: policemen,

Russia's Reign of Terror

gendarmes and soldiers killed while on police duty, 101; wounded, 72; private persons killed and wounded, 291; carried off from private individuals and firms by robbers, 316,631 rubles; from government institutions, 159,902 rubles. This list is far from complete; it is only typical of the state of affairs within the empire, the revolutionaries and those forces of evil always ready to take advantage of laxity of administration having combined to terrorize society and to force by murder and robbery what seemingly cannot be won by reason.—Official estimates show that \$75,000,000 will be needed to combat famine in nearly thirty of the provinces, and the central government is dependent on the zemstvo leaders for aid in carrying this out. Since they are not in sympathy with the present reactionary policy the situation is complicated.

TSAI-T'EN, Emperor of China, with the approval of the Empress Dowager and the great reforming viceroys, has issued an edict announcing

China's Constitution

that, following administrative and financial reforms and adequate training of the people in self-government, a constitution will be framed and promulgated, the time of its promulgation depending on the rapidity with which the people are prepared to use it. The edict says, in part:

Since the beginning of our dynasty there have been wise emperors who have made laws suited to the times. Now that China has intercourse with all nations, our laws and political system have become antiquated and our country is always in trouble. Therefore it is necessary for us to gather more knowledge and draw up a new code of laws; otherwise we shall be unworthy of the trust of our forefathers and the people.

This reformation is the fruit of the investigation made by eminent commissioners sent to Europe and this country during the past year. Japan's influence no doubt, both as an example in Oriental adaptation of Occidental ways and as a Power with much influence now at Peking, has been thrown in favor of the momentous change which the edict promises. The fundamental change of course is that from the principle of autocracy as lodged in a family to that of democracy as resident in the people more or less. Never, at one time, without bloodshed, did democracy gain a sure foothold among so many million men. With Russia and China challenging the principle of autocracy and taking up with government under law, how great our times become!

Mr. Bryan

The scenes witnessed in New York last week on the return of Hon. William J. Bryan from his tour of the world were proof of his popularity both as a man and as a political leader among a large section of our population. An ex-President of the nation has come back from a tour abroad without anything like the manifestation of interest or affection which has been shown in the case of this man twice defeated for the Presidency.

Some of the reasons for this demonstration are clear. Mr. Bryan has a character above question; his championship of Christianity and democracy is positive and easily to be discerned wherever he goes; his eloquence and art as a speaker make him strikingly attractive as an advocate of causes in which he believes; and—just here lies his peculiar strength at the present time—he has not abated one whit his indictment of plutocracy, privileged wealth, and tendencies and men whom he believes to be responsible for betrayal and destruction of republican institutions. Defeated twice at the polls he has not been discouraged, and the American people admire pluck. They have read of his creditable representation of American publicists as he has spoken in foreign lands and of the satisfactory impression he has made on diplomats, statesmen, educators and missionaries. Viewing him therefore simply as a distinguished American citizen they have been glad to welcome him home with heartiness, and to hear what he may have to say about our national problems in the light of his observation of other lands. For it is supposed, rightly we think, that travel has done for him, what it does for most pilgrims about the world, namely given him data for judgments that are at once less sectional and more national and less national and more international in their scope.

In so far as Mr. Bryan's welcome home was partisan—and his speech to twenty thousand hearers in Madison Square Garden was that of a Democrat as well as an American—it was proof of the preference for him of the moderates of his party who are not as radical as Mr. Hearst or as conservative as Judge Parker, the last Presidential candidate of the party.

The practical effect of his speech has been to intensify temporarily distrust of him by the conservatives of his party who cannot accept his leaning toward public ownership of the railways by the Nation and by the States, a proposition which seems to many of them as dangerous as his free silver zeal in 1896. Opposition to this or anything approaching it is especially strong in the South, where the Jeffersonian theory of limited state authority is more dominant than it is among the masses of the Northern cities and towns. The legitimate opportunism of politics doubtless will lead Mr. Bryan to abstain from forcing this issue if it should seem to lessen his chances of renomination on the broader platform he has outlined.

Mr. Bryan reiterated his opposition to Socialism, much as he stated it in a recent article in the *Century*; and he claims still to be an individualist of the Jeffersonian type, notwithstanding his opinion that it is not control of railways but rather Federal and State ownership which alone

can solve our problem. Like Jefferson he is inconsistent. Jefferson as president set at naught Jefferson the doctrinaire agitator, and Jefferson the doctrinaire was contradictory. Mr. Bryan would abolish the trust which has a monopoly in manufacture but would perpetuate a monopoly of transportation, though under public ownership. If public ownership is to come, historically viewed, it would be more natural for it to be brought by the Republican party, the inheritor of the traditions of the Federalists. The Republican rank and file, however, are not ready for it, and Mr. Roosevelt, who looms up larger each month as the inevitable leader of his party in 1908 despite all he has said, at this stage of his radicalism is content with the stricter supervision of railways which Congress under his stimulus and with public pressure has decreed. Experimentation with public ownership of municipal transit companies would naturally precede a test of the system on a Federal scale. Found effective in the lesser political units and conducive to higher political ethics as well as lower expenditure to the taxpayer, it would be the traditional Anglo-Saxon way then to pass upward to the States and to the Nation. Mr. Bryan's mind often seems more French than English in its type. The parts of our national governmental machinery and of our constitutional machinery which work best the longer they are tested are those which rest back on the experiments our fathers made in old England and in the colonies, and not on those which they adopted under the spell of Rousseau and the French philosophers and revolutionists.

Rebates in Education

Our Baptist contemporaries, the *Watchman* of Boston and the *Standard* of Chicago, have been vigorously condemning reprehensible methods of educational institutions to secure students, which methods they assert are becoming a public scandal. These institutions, mostly denominational schools, are charged with employing cut-throat methods to build up themselves at one another's expense. They get a considerable portion of their funds by soliciting contributions. Then they use a part of the money to employ agents on salaries to secure students intending to go to other colleges by offering them secret rebates of tuition, board, etc. In some institutions nearly all the expenses of the college course are paid to students as bribes to get them away from the colleges they had intended to enter. "Some colleges," says the *Watchman*, "pay to principals of preparatory schools a bounty for every student safely delivered within their walls." Established agencies receive a commission for securing students for institutions retaining their services. The *Standard* justly characterizes this business as "a system of graft more despicable and more damaging than that practiced by any corrupt municipal gang."

These methods, it is charged, are being used by some theological seminaries to swell their lists. The *Watchman* knows of one seminary having "an arrangement with a near-by university by which post-graduate students for degrees in the university reside in the seminary, take a

few courses, are counted among its students and are supported on its funds, although it is clearly understood that these students do not intend to enter the Christian ministry nor engage in religious service." In some instances as much as \$350 a year have been paid to theological students to get them away from one seminary and into another.

We do not wonder that the *Standard* says that "such methods are undermining the very foundations of true education and sowing the seeds of moral and social anarchy." Presumably our Baptist contemporaries are speaking of institutions in their own denomination. Such specific charges as we have quoted would seem to call for the naming of the offending institutions for the protection of those not guilty. If there are any such which bear the Congregational name we shall be glad to have them exposed.

Theological students who secure funds for their education by methods here described cannot as ministers advocate with honesty or power Christian moral standards in business life.

The Way Out

A correspondent writes in comment on a paragraph On Losing Heart, in the Home Department of Aug. 11, begging us to state the other side of the case and point out the way for the disheartened people. She quotes from the article this sentence: "Home, store, school, office—in which of these is there room or call for the man or woman who is a heart-depressor?"

"Judging from all the articles I have read on that subject," our correspondent goes on, "there is no room anywhere for such people. Nobody wants to see or hear them. Still there certainly are people in this world who are disheartened, to whom life has been so heavy a burden that they are ready to drop by the way. Their life is portioned out to them and it is impossible for them to alter it or lighten the burden laid on them. Gladly would they end that life, but that must not be. They pray for rest, illness comes, and that and the expenses are added to the burden. . . . They realize better than the buoyant ones can that there is no place for them. . . . Cannot you tell them how to be buoyant when heart and strength fail, yet they must go on and on without rest and without help, because there is no place for one disheartened? They do not wish to be a hindrance. They would be so glad to be buoyant if it were possible."

This letter represents a real and common experience. Any answer to its question must admit the distress of life and the weakness of our human nature, and must find its remedy among the deep and not the shallow places of the heart. Let us suppose a case that we may keep fast hold of concrete experiences and avoid all vague, and therefore vain philosophy. And if Christ and his Church are real and practical, they must have an answer to this cry of the heart.

Here, then, let us say, is a woman of little strength of body and few of the intellectual resources which come of leisure and a broad education. She is poor, dependent, burdened with work, living in

more or less discomfort among uncongenial or half-congenial people. She is disheartened and longs for release by death from the burden of what she fears is certain to become an increasing dependence upon others. Perhaps she has bodily infirmities which cripple her in those activities which would keep her in touch with wholesome life. Is there any way out for such a troubled soul?

The first thing for her to do is to face the facts. If she does so honestly and fully, she must be convinced that her present plan of living is little better than a failure and a martyrdom. Such a woman, so facing the facts of her experience, lacks, indeed, but one thing of already belonging to the noble army of martyrs who praise God and stand in high honor in the Church. And that one thing is a completer self-surrender.

It is evident—it cannot but be evident on a sober and thoroughgoing survey of the facts—that there is no escape by the climbing way. No climbing or endeavor will bring back youth or fortune. Why not die then? Not the death of the body—that would be easy and cowardly—but the death of the giving up of self and accepting facts as God has suffered them to be, that henceforth self may perish and the love of others take its place.

That is the great surrender which puts the soul in touch with all the healing influences of the divine love and makes it again a power for happiness in the world of men. If we are dead, what matters it if we are or are not happy, if only we can lighten the load of others? If we have been tried, troubled, perplexed, straitened, disheartened, yet even so we may determine that some one shall be happier by the use of our surrendered life. When we begin to count ourselves as nothing, we shall find that every one we place before ourselves makes us of growing value to the world.

This remedy is thoroughgoing, radical, impossible! Ah, do not say that it is impossible until you have tried it in the faith of Christ, who said, "Except a corn of wheat fall into the earth and die, it abideth alone." Do not say it is impossible until you have inquired and found how many great Christians of your own and every other age have made it the rule of a life which rose from a self-centered disheartenment to a fruitful and joyful service. Such is the life which is hid with Christ in God; and such lives are far more common among those who are poor and in distress, as this poor woman of whom we are thinking is, than among the wealthy and the young. If God has led you to the brink of martyrdom, why not make the plunge? Why not complete his purpose by going over, by death and resurrection to a Christlike self-devotion?

To such a soul comes the high honor of God's confidence in laborious or patient days. She must endure the hardest trial, of receiving where she would like to give. But, as her reward, she will pass over finally from the dishearteners to become one of the hearteners of men. To her will come the troubled to be helped and cheered. By her patience and her faith she will earn a place, and she will have it, a place of love and honor from which she will be greatly missed when her work is ended and God takes her to himself at last.

Presbyterian Funds Imperiled

Philadelphia, the most Presbyterian city in the country, has been shaken ethically and financially by the revelations following the suicide of Mr. F. H. Hipple, president of the Real Estate Trust Company, treasurer of the trustees of the General Assembly of the Presbyterian Church and trusted guardian of the deposits of many Christian pastors and laymen of the city, as well as of the funds of several of the Presbyterian boards with headquarters in the city. Suicide was but the confession of guilt of embezzling trust funds, of loaning large sums to speculating capitalists and of causing failure of an institution with liabilities aggregating nearly ten million dollars.

Desperate efforts to obtain relief from the local clearing house were made. When the directors of the latter learned that the directors of the trust company and the state examiner of banks had been so remiss in their duties, and when they realized the uncertain value of the assets of the company, they were forced to deny the appeal, and the crash came. Reports vary as to the amount on deposit by Presbyterian individuals and societies. The *Press* of Aug. 31, estimated it as high as \$328,000.

Rev. Dr. William H. Roberts, stated clerk of the Presbyterian General Assembly, and Mr. John H. Converse, both authorize the statement that the trust funds of the General Assembly were not negotiable by Mr. Hipple and hence are intact. An investigation by the Assembly's trustees this week will determine whether this confidence is warranted or not. Mr. Converse was a director in the company and has given largely from his fortune to facilitate getting it on its feet once more. There will be profound sympathy for him and the many other Christian business men and servants of the Presbyterian Church, whether officials of societies or depositors, who are involved in any way in this most depressing revelation of theft and hypocrisy. In awarding blame, however, it must not all be put on the dead. State officials and the company's auditor and directors also are guilty. Indignation is rising in Philadelphia against directors who, it is believed must have known of Mr. Hipple's methods and been party to them. District Attorney Bell is pledged to thoroughgoing investigation and relentless prosecution.

The Witnessing Qualities

The Witness of Considerate Love*

No thoughtful person can read Paul's picture of the qualities of love without being struck by its sympathetic nature. It is kind, without envy, not self-seeking, it covereth all things, believeth all things, hopeth all things, endureth all things. This is a life not to be developed in a corner and it would be starved in solitude. Before all things love is a social quality and it takes thought for others as a necessary element of its own existence.

* Prayer meeting topic for Sept. 9-15. The Witnessing Qualities. The Witness of Considerate Love. 1 Cor. 12: 31; 13: 1-13; Col. 3: 12-17. Selfish love and thoughtful love. Why is love the permanent quality? The testimony of mother love. Loving our neighbor as ourselves.

We all know the blind and selfish sort of love which is little more than a special form of selfishness. We have seen an affection which is largely that of a man for his dog or servant; masterful, asking, not giving, knowing little or nothing of the real wishes of the one who is loved and both wasting the opportunities and starved in the rewards of a really sympathetic and considerate love. From such cheats and counterfeits of true affection, we can only be preserved by making love a gift and not a source. The wise economist of love—much more the true disciple of our considerate Lord—gives consciously and with observant care and trusts for receiving wholly to the love and care of others.

When we think of ourselves as God's witnesses in the world, those to whom the good news is committed for the sake of all, we see at once that our love of men must be of this considerate and self-regardless quality if it is to have effect with men. For they are used to selfish love. In the way even of reciprocity we can offer them little which is novel. It is only when we put into our love of men a certain divine recklessness and disregard of reciprocity, loving our enemies, giving in no expectation of return, understanding others, even where we are misunderstood, that we can call attention to the love of him whom we at best so poorly represent.

That love of this self-giving quality has its effect upon the thought of men, the nearly universal reverence for mother-love, which is its highest familiar example, shows. Can we not, ought we not to get into our love and service for our brothers something of this rare quality of self-giving? And would it not be effective, if we could, in making men consider that Christ had succeeded, not failed, in bringing unique fruit to ripeness on the tree of his planting? If we could really learn to love our neighbor as ourselves—or at least would try to learn—would not our witness become more effective in a world which reverences Christ, though it repels his followers? What matter if the effort brought us suffering, if only it could make our faith effective as a witness to our neighbors.

In Brief

Those interested in running tent meetings with economy and success will find Secretary Roberts's article on page 315 rich in practical suggestions.

"I leave this blessed spot this week and am ready and eager for the fray, meaning and hoping to make this year the best yet." We pass on this extract from a private letter just received. No matter who wrote it. It has the right ring.

Glasgow, Scotland, which is progressive in so many civic ways, has ordered the medical officer of the city council and the municipal bacteriologist, to consider and report "as to the danger of infection being conveyed by means of the prevailing practice of the use in common of cups during the communion service."

Unprecedented material prosperity and a rapidly rising national self-consciousness, are making the Canada of today a place, says the *Presbyterian* (Toronto), where "the spiritual guides and leaders of the people have great need of the prophetic insight that grasps the

inner verities." The thing to be dreaded most is not philosophical materialism but practical materialism.

New York Baptists of the Church of Epiphany have sold their site at Madison Avenue and Sixty-fourth Street for \$400,000 and have decided to go further up town. This is not a case of desertion of the slums, be it noted, but of a quarter where a population of middle class people live, that is, if there are any middle class people in New York.

The Reformed Church (German) in America has four theological seminaries within the borders of one state—Pennsylvania. The four schools combined will graduate about seventeen men next year. Inasmuch as the number of candidates declines and the difficulty of maintaining adequate income increases, it is not surprising to learn that there is talk of combination between competing seminaries.

Walter Wellman's proposed attempt to reach the North Pole by airship is gaining the approval of scientific men. Every year brings out new appliances and increased skill in guiding balloons. Mr. Wellman's expedition has been postponed till next year. He says on careful calculation his chances of death are two to ten, and that if they were three to ten he would not attempt the trip. If he will wait two or three years more the chances may be reduced to one in ten.

A man entered a Hartford, Ct., bank last week and presented a check drawn on God. He was crazy supposedly; but what are our lives but drafts on God's capital. The metaphors of finance are not precisely those best suited for expression of religious feeling, but we recall once hearing Rev. Charles H. Parkhurst of New York City use with tremendous effect the symbolism of banking credit in connection with Jesus' draft on God for that which would do man good.

The New York Evening Post's reviewer of Hawaiian Yesterdays by Henry M. Lyman, M. D., with its delightful pictures of the early missionary enterprise of the American Board in the islands, rightly says of the work begun and carried on there by Dr. Lyman's parents and their associates, "A society which produced, for example, an Armstrong of Hampton in the second generation stands in need of no defense, though an exposition of it may be welcome."

Rev. Dr. P. A. Baker, Rev. C. E. Dinwiddie, Rev. S. E. Nichols and Rev. Israel Luce, have been in conference at Portland, considering methods for promoting the success of the political campaign in Maine to re-elect Governor Cobb and Congressman Littlefield. These ministers are working in the interest of the Anti-Saloon League and the Maine Christian Civic League, of which they are officers. A new field of professional labor has been opened for the ministry and many are pressing into it.

Even though tardily, we wish to pay our respects to the late Dr. Richard Eddy, historian of the Universalist denomination in this country and long time editor of the *Universalist Quarterly*. Dr. I. M. Atwood in the *Universalist Leader* says, "Dr. Eddy leaves no man among us with equal equipment of knowledge of the Universalist Church or familiarity with its documentary resources." His place with the Universalists was much like that of Dr. H. M. Dexter, so long the editor of this journal with Congregationalists.

The chaplain of Indiana's Reformatory for youth at Jeffersonville has organized a church within its walls, formulated a creed, and after six months' probation in conduct and acceptance of the creed the members are admitted. On dismissal or parole from the institution they are given certificates of dismissal from

the "Federated Church" to any sect they choose. Strict watch over conduct of the members is kept and membership is instantly withdrawn, only to be restored after compliance with given terms.

Objection to "hyphenated" Americans is not new. Many a Negro prefers to be known as a Negro rather than an Afro-American. Americans who emphasize the fact that they are Irish are not popular. The *American Hebrew* is out with an editorial denouncing "hyphenated" Jews, those people who at a time when the Jew is in peculiar peril from dispersion, anti-Semitism, the effect of new and modern environment on ancient creed and domestic economy, fall to and fight each other as Russian or German, Liberal or Orthodox, Socialist or Individualist-Jews.

London has among its millions two thousand Mohammedan residents who are to have a mosque built, one that will be large and beautiful and creditable to the capital city of one of the largest Mohammedan powers in the world, i. e., one of the powers with the largest number of Mohammedan subjects. Mr. Bryan's comments on India and what he believes to be British misrule there, in his speech in New York last week, brought round to his door the next day a delegation of Mohammedans, natives of India, who came to thank him for his advocacy of native home rule.

Is the appetite for physical torture awaking afresh among civilized nations? President Roosevelt has championed the whipping post for wife beaters, Secretary of the Navy Bonaparte has advocated it for various offenses, Father Bernard Vaughn, in a London sermon, lately suggested horsewhipping as an appropriate punishment for gambling women in society, and a colored preacher in Natal has been sentenced by a British court to receive twenty-five lashes for "offering up a seditious prayer." Righteousness and justice are not honored by joining them to brutality.

Commenting on the attendance at Andover Theological Seminary and the Harvard Divinity School, the *New York Christian Advocate* asks: "Why does not Congregationalism or Unitarianism develop candidates for the ministry? Is it or is it not a demonstration of the lack of the kind of power a Christian Church should have?" Smaller attendance than formerly on theological schools is not confined to Congregationalists. It is as true of Lutherans in Germany and the United States, or of Presbyterians in Scotland, or of many other sects in this country. The phenomenon the *Advocate* comments upon is not sectarian but is general in the Protestant Church.

In an article on the growth of Christian Science membership, a correspondent of the *Advance* quotes this striking sentence of Lord Macaulay, referring to Joanna Southcott, who seems to have been as successful a century ago as Mrs. Eddy is today:

We have seen an old woman with no talents beyond the cunning of a fortune-teller, and with the education of a scullion, exalted into a prophetess, and surrounded by tens of thousands of devoted followers, many of whom were, in station and in knowledge, immeasurably her superiors; and all this in the nineteenth century; and all this in London.

There is room for only two religious systems under the name of Christianity: the one regarding Christ Jesus as the atoning sacrifice for sin, and the other regarding him as simply a perfect man, an example to be followed. It must be the one or the other. Andover, in its origin, was of the one school; Harvard was of the other.—*Herald and Presbyterian*.

The pious Puritan founders of Harvard College would be amazed at the above statement. No persons ever believed more fully than they did in Christ Jesus as the atoning sacrifice for sin. But the *Herald and Presbyterian* will be

orthodox even at the cost of sacrificing the truth.

The social teachings of the great figures of history, religious and literary, comes more and more under review in this day of social investigation and service. One of the most suggestive of recent theses read at the University of Chicago and published by its press is on the social teachings of Tennyson, and we notice that from the Cambridge University Press has just come forth a small volume dealing with the social teaching of St. Paul. The author of the study of St. Paul's belief and practice, Dr. William E. Chadwick, sees clearly Paul's acceptance of the prophetic ideal as it was exemplified in ancient Israel, but as clearly the absence from the Pauline thought of "the science of society and of sociology as these terms are understood today."

At the recent meeting of the British Medical Association in Toronto, Canada, Sir Victor Horsley, F. R. S., of University College Hospital, London, Prof. G. Sims Woodhead of Cambridge University and other eminent men described with gratification the decline in the use of alcoholic stimulants in connection with modern surgery and in hospital practice; and Prof. Sir Victor Horsley told of the rapidity with which 20,000 replies came in from British physicians recently favorable to compulsory teaching of hygiene and temperance in the British popular schools. The feeling among physicians and surgeons was shown to be overwhelmingly favorable to the plan, and has produced a marked effect on the Liberal Ministry.

Three of the *Methodist Advocates* a few years ago reduced their subscription price, hoping for a considerable increase in the number of their subscribers. The hope has not been realized. They have all been losing money each year since the lower price was adopted. The publishers have issued an announcement saying:

The cost of producing the *Advocates* has increased very materially in the past two years, so that it has been found necessary to restore the subscription price or reduce the quality and size of the papers, and we are sure that the wiser plan is to keep quality and size equal to the present standard.

It is not possible to make and market a three dollar newspaper for two dollars nor a two dollar paper for a dollar and a half.

The next Congregational National Triennial Council has been definitely fixed for October 1907 in Cleveland. It was originally expected that Philadelphia would be the meeting place; but the death of William H. Wanamaker who was largely responsible for extending the invitation has interfered with the carrying out of the original plan. Cleveland being accessible to all sections of the country, and a strong Congregational city, is in many ways, an ideal selection. The expectation is that the Congregational Home Missionary Society and the A. M. A. will hold their annual meetings in connection with the council as at Des Moines. Before the assembling of the council, the meeting of Congregationalists, United Brethren and Methodist Protestants planned for at Dayton last February will be held, perhaps at Pittsburgh.

It is our conviction that if the Church and home were really in earnest the saloon evil would be wiped out.

Still the saloons of Dayton, with now and then an exception, are open on Sunday (the side and back doors at least), and the mayor fails or refuses to enforce the Sunday closing law!

The two sentences above printed are taken from two articles in the same issue of the *Religious Telescope*, the organ of the United Brethren, published in Dayton. This is a courageous showing of just where the responsibility lies for the open saloons in Day-

ton which the mayor refuses to close. Now let our contemporary take the story we are publishing by Rev. Charles M. Sheldon, The Politics of the Prairie View Sunday School, and circulate it thoroughly among the United Brethren of the city, and we shall see if another mayor will not be elected of the type of Andrew Brooks.

Dr. Sheldon Jackson, United States Agent for Alaska has no difficulty in pointing out that the charges against him by special agent Churchill of the Department of the Interior were answered, in the same document in which they were published, by his (Dr. Jackson's) superior at the time, Dr. William T. Harris, ex United States Commissioner of Education. Had the sensational reporter read the official rebuttal of the charges he made he might have been less "yellow" but worthier of his profession. Inasmuch as Dr. Harris's defense of Dr. Jackson is in a document with a limited circulation, Dr. Jackson has taken up the charges point by point and shown in the *New York World* their unfairness and inaccuracy both as to fact and inference. Our own school and mission at Cape Prince of Wales, carried on by the A. M. A. was said by Mr. Churchill to be a Presbyterian mission, and to have been given or had loaned to it 987 reindeer by Dr. Jackson, the Government later buying them back. Dr. Jackson affirms that all purchases were made either from deer owned out and out by the mission or by herders.

Recent callers at the sanctum have brought us refreshing whiffs of the outer world, as they have seen it under different skies and in various moods this past summer. Pres. D. N. Beach of Bangor Seminary just back from several weeks in the lovely Westmoreland country kindled with enthusiasm as he recalled the sermons he had listened to from such English preachers as Rev. J. H. Jowett, with whose deep spiritual note he was specially charmed. Rev. S. L. Cady, D. D., of Dubuque, Io., who preached at Park Street Church last Sunday, gave us an illuminating view of the confused political situation in Iowa and will tell our readers about it soon. Chicago has had at least two of its pastors in this vicinity for a good portion of the summer, Dr. William E. Barton and Dr. W. B. Thorp. Both have preached in local pulpits and both seem to look upon Chicago as a splendid field for Christian service. So thinks Dr. C. L. Kloss concerning Philadelphia. He has been spending his summer on his New Hampshire farm twelve miles from the railway, revolving in his mind occasionally the problems connected with the Central Church, which he says is now thoroughly "marooned" by the street car lines, making his down-town proposition still more difficult, yet correspondingly inspiring. Many of his families prove their loyalty by traveling several miles each Sunday to attend worship and maintain the work. Rev. W. J. Mutch, Ph. D., now a New Haven veteran—in point of service not of years—reports that the foreign problem is pressing in upon several of our New Haven churches compelling readjustments, and leading, it is gratifying to say, to greater unity and co-operation among all the churches of the city. Rev. C. S. Mills, D. D., passing through Boston on the wing last Tuesday, appears to be devoting his energies to two desirable ends—the securing of the right man for the secretaryship of the Home Missionary Society, of which he is president, and the upbuilding materially and spiritually of Pilgrim Church, St. Louis.

Miss Grace Emma van Norden, who died in Scotland last week from injuries received in a runaway accident the week before, was the daughter of a well-known New York banker. She left home and entered the Salvation Army several years ago, and had risen to high rank within it, serving at one time as General Booth's private secretary.

Religious Life in Scotland

Contrasts and Comparisons with American Methods and Ideas

By REV. P. P. WOMER, SYRACUSE, N. Y.

It has been remarked that the Scotch as a people have a genius for religion. It is certainly true that they take their religion seriously. In no country in the world are the people generally such churchgoers, or do they take greater pains to transmit their faith, or do they feel more keenly the responsibilities of religion.

REVERENCE IN PUBLIC WORSHIP

I shall never forget the impression left upon me by my first religious service in Scotland. Simple to the point of plainness it possessed a dignity and was pervaded by a heartiness which could not fail to enlist the feelings. "I had heard the service of high mass in France," says an eminent author, "celebrated with all the éclat which the choicest music, the richest dresses, the most imposing ceremonies could confer upon it, yet it fell short in effect of the simplicity of the Presbyterian worship. The devotion in which every one took a share seemed so superior to that which was recited by musicians as a lesson which they had learned by rote that it gave the Scottish worship all the advantage of reality."

"The devotion in which every one took a share." This characteristic of religious worship in Scotland makes it so impressive to a stranger. Every worshiper has a book of praise which ordinarily he is able to use to good advantage. As a rule there is no singing in a Scotch religious service except what is congregational. A book of anthems is generally used, but these like the hymns and the metrical psalms are sung by the whole audience. In many churches even the organ is dispensed with as an unnecessary embellishment. The sound of so many voices, guided simply by a precentor and unaccompanied by musical instrument, although not always free from discordances, possesses a quality that is full of charm.

Besides his book of praise, every worshiper, even to the smaller children, has a Bible. When the lessons are announced each member of the congregation opens his Bible and follows closely with the reading. When the text is indicated, the minister must pause, until all have found and read the passage. The advantages of this habit in helping to familiarize the people with the Bible, and of helping to fix the preacher's message are obvious. Perhaps it accounts for the good attention characteristic of a Scotch congregation. More generally than with an American audience, in a Scotch church may be seen the man, so eloquently pictured in one of Scott's novels, with face turned toward minister, brows bent indicative of profound attention; and there another with lips slightly compressed and eyes fixed upon the preacher with an expression of pride as if sharing in the triumph of his argument; and here another with the forefinger of the right hand touching successively those of the left as the preacher from argument to argument ascends toward his conclusion; and here and there are certain to be faces which have the appearance of internally impeaching some link of the reasoning.

THE HONOR PAID TO THE SACRAMENT

Perhaps the one occasion when the worship of a Scotch congregation may be seen to the best advantage is at the communion service. Everything is done by the minister and the office bearers to direct attention to the dignity and claims of this service. And the degree of interest that it awakens in the parish is simply amazing to an American pastor. When the appointed hour arrives the church is crowded. Members of the congregation physically unable to attend service on ordinary occasions put forth a desperate effort to be present at the communion. And in the family pew with the parents are usually to be seen all the children from the oldest to the youngest. Indeed the place that is made for the children in connection with a Scotch communion service is one of its most suggestive features. They are always recognized, usually by a few words addressed directly to them just before the close of the service. After witnessing the care that is taken to make the children sharers of the service rather than mere onlookers, I could no longer wonder at the eagerness with which so many Scotch young people look forward to the time when they shall partake of their first communion.

RELIGIOUS EDUCATION OF THE YOUNG

The Sunday schools are well equipped and largely attended. But the means of reaching the young, most characteristic of the Scotch churches, is the Young People's Bible Class under the charge of the pastor or his assistant. The church that does not maintain such a class is an exception rather than the rule. And in some denominations, at least, its maintenance is insisted upon by the governing body. At the age of fourteen or fifteen the young people graduate from the Sunday school into the Young People's Bible Class, and during the next ten or a dozen years they are carried through a systematic study of the Bible. The amount of interest taken by the young people generally in this Bible Class impresses one as something extraordinary. And no doubt it accounts in a great measure for the exceptional proficiency in the knowledge of the Bible which so generally appears to distinguish the Scotch worshiper.

A glimpse into a great many Scottish homes, and careful inquiries directed both to parents and to children elicited the information that these homes were fully alive to their responsibility in this matter. After several months of pastoral service in connection with a representative church, I felt convinced that the co-operation of the home with the Church in Scotland for the religious training of the young, is very admirable and much in advance of what is generally true in this country.

THE STATE OF RELIGIOUS THOUGHT

The Scotch are by temperament somewhat conservative. And they are more remarkable for their intellectual powers than for the keenness of their feelings, and are more readily moved by logic

than by rhetoric. The most obvious disadvantage of such a character is that it is rendered peculiarly unsusceptible to anything that savors of change or innovation. In most, if not all the religious bodies of Scotland, there is an element of conservatism that is more obtuse than anything of the kind that can be found in the churches of America except, perhaps, in isolated cases.

I recall, for example, that in one instance, at the close of a service in which I had referred to the doctrine of election in a very moderate way as I imagined, presenting the truth that God's choices are not arbitrary, that men are not elected to be saved alone, but to be saved by saving others, I was confronted by a man, an Established Churchman, who had worked himself into a veritable passion over what he regarded as an insult to his creed. I supposed at first that I had been misunderstood and endeavored to explain, but soon found that he would be satisfied with nothing short of the ancient and outworn axiom of popular Calvinism, "That God elects whom he will elect, some to be saved and others for the day of evil."

GOOD RESULTS OF THE CONSERVATIVE INSTINCTS

On the other hand, the same qualities of character which unenlightened constitute such a barrier to the progress of religious thought, when awakened by education and guided by intelligence are most desirable factors in a period of theological transition, such as we are in the midst of today. A conservative temper combined with a logical bent of mind has produced in Scotland a group of writers whose well-balanced judgments upon theological questions, have won for them a world-wide influence. Quite as scientific as the Germans, they are less destructive and more evangelical; and therefore, in the judgment of a growing number of students, better fitted than the Germans to lead in the modern theological movement. It is true that the teachings of such writers as Robertson Smith, Balmain Bruce, George Adam Smith, James Denney and Marcus Dods, have not yet percolated down to a great multitude who constitute the rank and file of the Scottish Church. But the fact that the heresy trials, which in recent years have been instituted against the more advanced of the Scotch thinkers, have on the whole succeeded so poorly is ample evidence of the wide acceptance in Scotland of the scientific method of Biblical and theological study. The Free churches are more progressive than the Established Church. And among the Free churches the first place must be accorded to the United Free Church, which in many ways impressed me as one of the most remarkable religious bodies in the world.

A further advantage of the Scotch character is that it serves to protect the people against the "epidemic maladies" and "fads" which have been the bane of so much of our American religious life.

In Scotland one hears surprisingly little about Christian Science, divine healing and similar cults. In a few Scotch cities, notably Glasgow and Edinburgh, I have ascertained that there are small groups of the followers of Mrs. Eddy who maintain religious services. But the movement has by no means excited public attention, as is the case in this country, nor do I think that it is likely to do so.

A BODY OF ABLE MINISTERS

Personal contact with the ministers of Scotland leaves the impression that for the most part they are a wide-awake, well-equipped, earnest, consecrated and efficient set of men. The character of the best contemporary Scotch preaching is fairly well illustrated by the sermons which are comprised in such volumes as *Flood Tides* by Mr. Morrison, *The Gospel and Social Problems* by Ambrose Shepherd, *Times of Retirement* by George Matheson, *Sojourning with God* by Robert Rainey, and *The Gospel and Modern Substitutes* by Scott Matheson. Even a hasty glance at these discourses reveals the fact that the modern Scotch pulpit is keeping abreast of the times, that it is characterized by prophetic insight and courage, and is inspired with the conviction of a message. One of the strongest testimonies to the high worth and efficiency of the ministry in Scotland is the universal respect which as a body they command from the laity. In mingling with the people it was in various ways impressed upon me that the intercourse between pastors and the members of their congregations is not so close as is frequently the case in this country. But it was always significant to note the respectful manner in which the people speak of their religious teachers.

ALIVE TO PRESENT ISSUES

Under wise and able leadership the Church in Scotland, although facing the same situation and compelled to grapple with the same burning problems as those with which we are wrestling here in America, is showing no signs of weakening. But on the contrary she appears to be marshaling her forces and adjusting her methods to meet the new demands of service in a commendable manner. There is a strong tendency toward union among the different denominations. In recent years there has been a coalescence between several Presbyterian bodies and likewise between several Congregational. The churches of Scotland have set the Protestant bodies of other countries a good example. They have demonstrated that organic union between kindred religious bodies is feasible and that it is attended by many great advantages.

There is also a disposition to extend the function of the church to meet the complex need of the congested population in the great centers. The name institutional church has not yet come into vogue, but there is clearly a tendency to enlarge the office of the church to comprehend all those ministries for which in America this name is symbolical.

Without attempting to introduce any unfavorable comparison, it may, nevertheless, be said that in many ways we have much to learn from the example of our Scotch brethren.

No one is useless in this world who lightens the burden of it for any one else.—*Dickens*.

The Professor's Chair

By Henry Churchill King, President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of *The Congregationalist*, or directly to Oberlin, O.

287 1. Is it wise to take the position that there is a "sixth sense," or spiritual perception, by which moral and religious impressions are received? 2. If not, how can we escape the evolutionary or utilitarian view that moral distinctions are the product of judgments drawn from experience? 3. In the last analysis, can the concept of moral quality be apprehended in any way, except by a judgment drawn from experience, or by direct intuitive perception? 4. If we accept the doctrine of divine guidance through spiritual intuition, should we not make more of it than we have made, e. g., in the interpretation of Gen. 5: 22; Acts 16: 6, 7; Rom. 8: 14?—W. C. C. (Vermont.)

1. I think not, in the way that phrase is ordinarily used. Of course man must have capacity for moral insight. It is a part of the endowment of man as man that he should be capable of morals and religion. But I am loth to think of this capacity as confined to some particular faculty. I should rather be inclined to say, with Dr. Newman Smyth, that the whole man is the organ of the spiritual. If by "spiritual perception" is only meant that man can pass moral and religious judgments, I should have no objection to the phrase. 2. Such a position as I would defend would take the same view with reference to these moral and spiritual judgments as with reference to our general so-called "innate judgments." Not that in the strict sense one is born with these judgments ready made, but that he is born with a tendency to form these judgments, and in a normal mind, under normal experience, will form them. 3. I should consequently not wish to set judgments from experience over against judgments by intuitive perception. Both innate capacity and experience have to be taken into account, and probably we have no judgments into which both elements do not enter. But it is of course plain, that experience could not give what the subject had no power to take in. 4. I should think it unfortunate to confine divine guidance to such special intimations as seem to be indicated in the passage in Acts. It seems to me that God intends to guide us mainly through the use of our faculties, and especially through prompt obedience to our ethical judgments. And that to be "led by the Spirit" of God means primarily to be open to the sense of the will of God and is thus chiefly ethical. Though I should not care to shut out entirely cases somewhat more exceptional.

288. How was it possible for Jesus to be "tempted in all points like as we are," when the hardest of our temptations are a direct or indirect result of previous yielding to temptation with resultant morbid moods and weakening of will power? This is awkwardly stated, but I have never preached on that text. He put himself sympathetically in our place as we do when we help a drunkard, would probably be my answer, if asked.—E. S. S. (Texas.)

1. I suppose that we cannot press the parallel implied in the passage to an extreme. But the parallel does hold, certainly, so far as is necessary to show intelligent sympathy; and it is this, I suppose, that the writer wished to emphasize. 2. Jesus' temptations, while not exactly the same, are "like" ours. It seems to me they may be said to correspond to ours, though on a higher plane. They do not arise from the same weaknesses and limitations due to sin already yielded to, but they are rather the temptations corresponding to his greater nature and greater mission. But looked at in this large way, they do seem to

me to have a remarkable parallel to our own underlying temptations.

289 I am going to ask you to name at least twenty-five books which, in your opinion, a minister should own. I have been busy paying my debts since leaving the seminary, and have had no chance at my library. I am just beginning and shall have to buy books faster for a little while than I otherwise would, but I do not want to buy wastefully.—N. W. C. (North Dakota.)

It is difficult to make such a list. But supposing that one starts from the beginning, I think I should put first of all Hastings' Bible Dictionary, including the fifth volume. This dictionary alone takes the place very well of a very considerable library, and puts one in touch with modern scholarly views on almost the whole range of Christian thought. To Hastings' Dictionary, a minister might well add the Expositor's Greek Testament, the International Critical Commentary, and the International Theological Library, so far as these series are complete. Of course the volumes of no such series are absolutely of equal value, but on the whole it will hardly be amiss to take these series in their entirety. This will more than exhaust the twenty-five volumes suggested. The minister could gradually build out from these in special directions, being wisely guided to no small extent by the literature suggested in the books already at hand. These additions should include various lines of study: introductions to the Old and New Testament, the theology of the Old and New Testament, the teaching of Jesus, geography of the Holy Land, Oriental customs, comparative religion, philosophy, psychology, sociology, theology and apologetics.

290 Are not the miracles, even if invented by man for the purpose of carrying ideas to the uneducated of the earlier period, better for the common people of today than all the advanced ideas of the recent theologians?—F. W. E. (Iowa)

I think we may be very sure that the truth must be best for any man in the long run. At the same time, there must no doubt be pedagogic adaptation in the teaching of religious truth, as in the teaching of any other truth. But that does not require deception or lying. The "common people" are quite capable of rising to the essential truth. And one needs to be on his guard against making an abstraction of "advanced ideas." Our only anxiety should be not to belong to the old or the advanced school, but to find the truth, new or old.

291. How can one think of condemnation to everlasting punishment as an act of a God of infinite love?—F. P. (Ohio.)

I suppose that is never the New Testament conception. Christ rather represents man as going away in his own sin from the Father's house, and God as longing always to bring him back. If he does not come back, it will not be because God does not desire it, but because man will not. Going away from God, he goes necessarily away from life and light. But it is always not of God's will, but against his will, that the son should abide in the outer darkness. If there is to be a moral universe at all, the law of consequences must hold. We must reap what we sow. But God's attitude is perpetually that of the Father, though even the Father cannot make the result of an evil choice good.

Henry Churchill King.

The Politics of the Prairie View Sunday School

A Story in Four Chapters of a Moral Triumph

By REV. CHARLES M. SHELDON, TOPEKA, KAN.

III. THE CAMPAIGN

Mr. Rodney Blake finished reading a letter and looked up, a wave of astonishment and anger crossing his face as he looked at Clark, who had come into his room from the probate judge's office.

"Well of all the"—

"Heard from Mrs. Guthrie?"

"Mrs. Guthrie! If this doesn't beat the band! It's too good to keep. Want to hear it?"

Clark nodded and the county attorney read aloud.

Mr. Rodney Blake, County Attorney, Milton County, Milton, Kan.

Dear Sir: At a regular session of the Prairie View Sunday school in Prairie View Township yesterday afternoon, the accompanying resolution was unanimously passed after deliberate discussion. The resolution is respectfully referred to you, and an answer to this letter is requested at your earliest convenience. Very truly yours,

ANDREW BROOKS,
Superintendent of the school.

RESOLUTION

Whereas, The recent death of our neighbor, Mr. Howard Raymond, is traced directly to the use of intoxicating liquor obtained in a joint in Milton, and whereas this joint with others is permitted by the county attorney to exist contrary to the law of this state;

Therefore, Be it resolved by the Prairie View Sunday school in Milton County that we demand of the county attorney that he use the full authority vested in him by law to close up the joints now running in Milton and see that the constitution of the state is honored by the strict enforcement of the statute.

Resolved, That we pledge the county attorney our heartiest support in any honest effort he shall make to enforce the law. This Sunday school contains in its membership seven-teen voters.

Unanimously adopted with seventy-eight members of the school present.

ANDREW BROOKS, Superintendent,
GEORGE BROWN, Secretary.

"Well, if that isn't enough to make a horse laugh, search me," the county attorney exclaimed as he threw the letter down on his desk. "In the name of all that is holy and the opposite did you ever hear anything like it? Doesn't it strike you that is about the rankest thing you ever heard of?"

"O I don't know. Who is Andrew Brooks, anyhow?"

"Andrew Brooks!" he exclaimed contemptuously, "A half and half farmer-lawyer, living on a rundown dairy farm in Prairie View Township. But he's nothing. Doesn't it hit you to think of a Sunday school breaking into politics? It makes me smile." And the county attorney proceeded to smile and then to laugh. Clark sat gravely looking at him.

"I suppose of course you will answer the letter?"

"O of course! About the same as Cook answered Governor Morrill's letter."

Cook had been county attorney during Governor Morrill's administration and answered a letter from the chief executive by throwing it into the waste paper basket. This was history in Milton County and every one knew it.

"Yes I'll answer it all right," Blake contemptuously threw it into his basket

and went on opening his mail as if the incident were closed.

"You'll probably hear from Brooks and his Sunday school again, though," said Clark thoughtfully.

"What makes you think so?" asked Blake with a show of interest.

"Well I knew Brooks in the university. He was a very dogged fellow and generally held on to a proposition until he got something."

"He'll have to hang on a long time before he gets Milton County to give up its joints," the county attorney replied with contempt.

"There's seventeen votes in the Prairie View Sunday school," said Clark with a smile.

"Yes, all of seventeen," grinned Blake.

"Well, so long. Let me hear if you get anything from the seat of war."

"All right. I'll notify you." Clark went out and the county attorney chuckled to himself over the laughable incident of the Prairie View Sunday school. Not knowing Andrew Brooks very well, he continued to smile over the affair more or less all through the forenoon.

A week went by. Two weeks. Three, four. Then one morning the county attorney opened his mail and came upon the following letter. This was Monday morning.

Mr. Rodney Blake, County Attorney, Milton County.

Dear Sir: We have not received any reply from you to the letter sent you four weeks ago from the Prairie View Sunday school. We are aware that you received it duly inasmuch as the *Gazette* published the substance of the letter and the resolutions in that week's issue. You will find inclosed a set of resolutions indorsed by the following Sunday schools yesterday. Ellis Ranch, Blue Ridge, Cotton Wood Grove, Grange Center, Orchard Hill and Rose Creek. These resolutions were passed unanimously, and represent a total membership in the six schools of 380 persons and 90 voters. Add the membership of Prairie View Sunday school and its voters and a combined membership of 445 persons and 107 voters are back of these resolutions. The resolutions follow:

Whereas, It is part of the constitution of Kansas that liquor selling for use as a beverage is a crime, and whereas with the knowledge and consent of the county attorney of Milton County seven joints are running unmolested in Milton;

Be it therefore resolved that we demand of Rodney Blake, county attorney for Milton County, that he use his authority to close up these illegal places at once, as the law provides, or face the probability of ouster proceedings, as the law provides.

Signed by the six superintendents and secretaries with Andrew Brooks's name for Prairie View Sunday School.

The county attorney faced this extraordinary communication with indignant astonishment. His face grew almost black as the blood rushed into it. Never in all the history of Milton County had such a movement been started against the joints. The county attorney was enraged over it. He was also alarmed. One hundred and seven votes were not to be despised. He wondered what old man Crane of the *Gazette* was doing that he had not nipped this fanaticism in the head before it had got such a start. How

had it been kept so secret? He would go down to the *Gazette* office and shake up things.

He started to go out when Clark came in.

"Any news from the Sunday school politics?" asked Clark. He had asked questions similar nearly every day for four weeks.

"Yes, read that!" snarled Blake tossing the letter over.

Clark read it and whistled as he looked up.

"Whew! That sounds like business. You won't throw that in the waste paper basket?"

For answer the county attorney swore at all fanatics and meddlers in other people's business. But Clark could easily detect his alarm at the astonishing fact of a movement which could not be ignored any longer.

"What will you do?"

"I don't know yet. What ails the chief that he let Clem sell to a confirmed drunkard like Raymond? Didn't he know that it is against the policy to sell to minors and drunkards?"

Clark looked amused. "Raymond never got drunk in a joint. He could drink more than any man in Milton and show it less outwardly. It was when he got outside and went home that he tore up things. Do you suppose Clem could refuse to sell under those conditions? The chief couldn't stop it. But it looks to me as if you were up against it with the Sunday schools. This is a new one on the *Gazette*, too. Wonder how the old man will handle it?"

"I'll see him," Blake said shortly, and he hurried down to the *Gazette* office raging inwardly at Crane's inactivity and wondering what it all meant.

He found Crane had only just returned that morning from a week's absence somewhere. The Sunday schools had acted simultaneously under an arrangement made by Brooks and his teachers and the whole affair had been managed so quietly that little had leaked out beforehand. The fact that Sunday schools of all organizations should take a hand in the political life of Milton County was so preposterously unlikely that the *Gazette* had commented on the Prairie View Sunday school resolutions with its usual sarcastic reference to church politics, advised the superintendent to stick to the simple gospel and wound up the editorial with a flourish of the club ridicule and a reminder to the people of Milton County that it was of no use to heed the fanatics or enforce a law that was a dead letter when the present system worked so finely and was conducted so agreeably to all concerned, etc.

Blake showed his letter with the resolutions to Crane. Crane read them and his lips curled.

"Fools! Fanatics! I'll show them!" That was about all Blake could extract from him. But next day the *Gazette* contained a scorching editorial. The letter to the county attorney together with the

resolutions were boldly printed in full, and the editorial proceeded to demolish the movement, with a savage use of sarcasm, ridicule, threats, abuse and cynicism which had been the powerful stock in trade of the *Gazette* for over thirty years and had never failed to bulldoze the county into line. Blake read it all and took courage. "Nothing but Sunday schools," he said to himself. "It will all blow over." Crane had been in power too long. The policy of nullification was too firmly established to be disturbed. So he argued and under the spell of his own cowardice and the *Gazette's* long influence he went his way satisfying himself with a warning to the chief of police about being more careful in the matter of allowing the jointists to sell to habitual drinkers.

Two weeks went by. Three. Four. Then one morning the people of Milton rubbed their eyes to read the following in the *Gazette*:

Last night the farmers in Prairie Township held a Sunday school convention. Instead of attending to the business of the Sunday school, which properly consists of a study of the Bible and the proclamation of the gospel, what did these misguided fanatics proceed to do but nominate a candidate on an independent ticket for county attorney. They nominated Andrew Brooks, an obscure farmer and quasi lawyer, for the position. If it were not contemptible it would be laughable to note another instance of Kansas gone mad over this miserable prohibition question. Milton County has for twenty-four years been satisfied with her management of the saloon business. There has been a minimum of arrests for drunkenness and disturbance compared with Topeka and other towns where the fanatics and church cranks dictate the policy. Do the people of Milton propose now to get embroiled in the interminable fuss of trying to regulate people's convictions for them by electing a man for county attorney who will plunge the county into debt by proceedings which will simply mean boot legging and the establishment of a number of low down dives instead of the quiet, well-ordered and respectable drinking places we now have? To the woods with us if such is the intention. The people of this county have too much sense. The world is too far along to live by dictating terms to people's habits. The business interests of Milton, the sensible church interests and every other will simply ignore this Sunday school politics. Treat it with the contempt it deserves. Mr. Brooks and his Sunday school are out of place. Let them stick to the Bible and leave politics alone. They will probably be glad to do so after the election next year.

But if old man Crane of the *Gazette* had known of all the forces at work back of that Sunday school convention that nominated Brooks he might have foreseen the astonishing outcome. But it is the destiny of men who lack the spiritual vision to ignore the most powerful forces in history. The professional politician always leaves God and prayer out of the reckoning. In doing so he ignores the true forces which have made more real human history than all other forces put together.

For the four weeks that intervened between the action of the six Sunday schools and Brooks's nomination had been notable in Prairie View Township. Cottage prayer meetings had sprung up all over the township, in ways so truly quiet and unobtrusive that the people themselves were hardly aware of anything unusual. The farmers old and young had met together and night after night the brooding spirit of power had strengthened their purpose. Andrew's

nomination came as a surprise to him. But under the circumstances it was logical. He accepted it quietly and proceeded to plan the campaign, basing it on a daily and nightly appeal to the God of righteousness. There was a whole year of hard work before him. He was carrying the burden of the farm and many other perplexing problems faced him. But he was never so happy. One reason for that was his heart's faith in Mary Gleason.

She had proved a great strength to him. To her own surprise she had discovered unexpected talent in herself as a speaker. It was she who had been the one to influence the other Sunday schools in the district to come into the movement of law enforcement. But in the year's campaign night after night speaking in the schoolhouses she impressed the farmers wonderfully.

At first she had naturally shrunk from occupying a position where she could seem to be pleading for votes to elect Andrew Brooks. Her heart responded to his and she knew she loved him truly though he had not spoken. Her embarrassment was swept away by the movement itself which carried so many of the township with it. Every night during the meetings, a wagon load of speakers and singers went together and occupied the platform together. Her name was not even associated with Andrew's in any way, as both of them were so truly absorbed in the real issue of the campaign as to make impossible any idle gossip. Over and above all else, the deep religious spirit that prevailed made impossible any other feeling throughout the community except that of one purpose, to see the right prevail at the close of the campaign. Have you not observed that in times of true spiritual awakening in a community the petty, narrow, spiteful little habits, like gossip, envy, suspicion and criticism fade away and disappear? They cannot live in such an atmosphere. It was such an atmosphere that surrounded Mary and Andrew up to the very last day of that astonishing campaign. The spirit of God ruled it. And I do not think there was much doubt in Andrew's mind at any time during the whole movement as to the result.

The *Gazette* did not foresee the result, no, not for a moment. It continued its regular tactics of ridicule and abuse. It exhausted its font of types which spelled crank and fanatic. It appealed constantly to the selfish business interests of the taxpayer. It beat the churches with the club of sarcasm and ridicule. It asserted its rule of thirty years in Milton County, and it had unbounded contempt for anything except the old gods of material force, of selfish adaptability to easy circumstances, and sneers for all that bordered on the ideal of life. The county attorney, under the spell of this sort of journalism which had nurtured his poor starved little soul for all his life based his campaign confidently on his record as a good lawyer and his popularity with the people of Milton, above all with the jointists and law-breakers who stood by him to a man, and used money lavishly in the regular ways common to all enemies of the state.

It was the night before the election. The last meeting had been held in the

Prairie View schoolhouse. It had been packed and a great crowd had gathered outside. Andrew had been cheered time and again. The strangest campaign in the history of Milton County had come to a close and nothing more could be done now but bide the result.

Andrew walked along the prairie road by the side of the school teacher and the crowd with them gradually dispersed and for the last half mile they were alone. The Brooks's farm lay a mile and a half from the schoolhouse and Andrew had accustomed himself to the walk, saving his horses which had been worked unusually hard that fall. He felt proud of the school teacher's sturdy strength. She had been speaking with a group of women in another part of the township for the last two weeks and he had seen little of her although she was still boarding with his mother and her face at the table was a blessing to him.

"Tomorrow will tell the story," he said with a glance at her as they walked along, the scent of the November fields keen and inspiring. "Are you not tired out with it all?"

"I am blessed with strength," she said simply.

"However it comes out, I owe everything to you. Do you realize what a wonderful speaker you are?"

"No," she laughed. "But you are going to be elected. I feel sure of it."

"Do you? Do you, Mary?"

It was the first time he had used her first name.

"Yes," she answered softly. "I am sure of it."

"But if I should be defeated? Then what?"

"It will make no difference"—

"Mary," he spoke as if he had a doubt he must settle at once, "You know I love you. Will you marry me whether I am elected or not?"

For answer she raised her face to his and said, "Andrew, I will marry the next county attorney of Milton County."

"You are not sure"—he said after they had walked on.

"Yes, yes, I am sure. But in any case Andrew—if you are afraid"—

"Yes, afraid"—he said as they paused again.

"Then I will be your wife. You are not as good a speaker as I am," she laughed happily. "How abrupt you are. You frightened me."

"What! Mary, I have loved you for more than a year and an eternal day. Have you not known it all along?"

"Yes," she whispered. And he seemed perfectly satisfied as he marched into the house with her on his arm and introduced her to his mother as the future Mrs. Andrew Brooks.

[To be concluded.]

Lasell Seminary carried out at this year's Commencement a plan which has been under consideration for some years—that of having a special jubilee celebration in honor of the classes of 1834 and 1836. Two members of Lasell's faculty completed at this Commencement thirty-three years of service, while two others have over thirty-two years to their credit. At the reunion in June ninety per cent. of the Class of 1836 responded either in person or by telegram, while seventy per cent. were in attendance.

Surmounting Our Limitations

A Sermon by Rev. J. Morgan Gibbon, Pastor of the Stamford Hill Church, London, England

All things are lawful, but all things are not expedient. All things are lawful, but all things edify not. Let no man seek his own, but each his neighbor's good.—1 Cor. 10: 23, 24.

Law is the mother of liberty, and limitations are means of expansion. Our instincts chafe against restraint. But experience shows that without compressure there is no power, without difficulty no excellence.

To quarrel with that which limits you is to make an enemy of a friend, and turn a help into a hindrance. If you cannot be free from a limitation become free *through* it. Nature and art, science and morals history and revelation unite to illustrate the seeming paradox. In the wilderness Jesus was tempted to free himself from natural human limitation, but he resisted the sinful and futile suggestions and then, as always, maintained and enlarged his freedom through his limitations. He ate no miracle bread. He attempted no aerial flight. He struck no compact for unearned possession of the world. He accepted human conditions to the full. He elected to fare like his peers. He trod earth not air. "And Jesus returned in the power of spirit unto Galilee."

"Concerning this thing," writes St. Paul of the thorn in the flesh, epilepsy, blindness or whatever it was, "I besought the Lord thrice that it might depart from me, and he hath said unto me, 'My grace is sufficient for thee, for my power is made perfect in weakness.'"

God said that not in words, not in grammatical vocables, but in the fact of the non-removal of the trouble, and Paul interpreted it as a divine intimation that since it was not God's will that he should be free from this thing he must therefore by God's help become free through it. He must make an ally of it. He must press it into co-operation and when he did so the thorn broke into bloom. Submission brought strength and a larger liberty came of this new limitation. Grace was sufficient and power made perfect.

SUBMISSION THE PRICE OF POWER

"Let no man seek his own," as though he lived to himself. We are members in the body of man. We are tied up in the bundle of life. We must act with a view, not to immediate gratification but to the advancement of the highest in ourselves and in others. This limitation of action and desire is laid upon us by the very constitution of our own souls and the plan of God in the redemption of the world. But it is a limitation that makes for soul expansion. Unbridled selfishness narrows the soul, but love enlarges and enriches it. Truth makes free. That which presses against us is our liberty pressing itself upon us.

The laws of music press hard on the beginner. He is to give up the weary work and buy a pianola! That promises a short cut. But alas! there are no short cuts to art. The road to freedom lies through obedience. Handel, Mendelssohn and Mozart came to their inheritance in the land of music by the long path of study and practice; and the laws of harmony that bear so heavily on the child at her lesson are pressing upon her acceptance the freedom of the city of sweet sounds.

In marriage two people give up their freedom so it is said, and so it would seem. But is it so? Is not the law of marriage a law of liberty? Is not the limitation they lay on themselves a door into a new realm of freedom? The affections like flowers grow best under culture. The weed by the wayside is free, but the orchid under glass has a higher freedom—freedom to be all it can be in dainty quaintness of form and rainbow richness of color.

It is not to flirts and triflers that men look when they seek examples of love at its fullest,

but to the husband and the wife, to wedded love that has grown by limitation and won to liberty through law.

Thus on every level of life, rule is the path to excellence, law is the mother of liberty, and submission the price of power.

But while we admit all this and indeed constantly act on this principle in the ordinary affairs of life, seeking not simply for what is allowable but always for the best and most expedient course of action, we too often stop short at one point. We grant that freedom and facility come to us through limitations accepted and obeyed but we become skeptical when these limitations take the form of trouble, poverty, sickness and sorrow.

FANCIED LIMITATIONS VERSUS REAL ONES

Of course no man ought to accept any of those in a spirit of fatalistic acquiescence. A rigorous examination should precede resignation. If the sick man can get well, if the poor man can rise above the poverty line let him do so. We must prove our limitations whether they be of God lest like the prisoner of the story we spend our lives in a cell whose door has not been looked. "God's will be done"—yes, but let us make sure what God's will is. Much that passes for resignation is nothing better than cowardice, sloth and meanness of spirit disguised as religion. From such acceptance of removable limitations no good ever comes.

But there are sorrows that will never be lifted in this life. There are deaths that create epochs in families and troubles that inaugurate periods. Mentally we date from these things. Well now, when it is clear that the trouble has come to stay what should we do? Still seek the most profitable course for ourselves and others. To beat against the bars, to kick against the pricks, to spend life in nursing sorrow is sheer waste of golden opportunities. "I do not wonder at what men suffer," said Ruskin, "but I wonder at what they lose."

I saw a great deal of a man sometime ago who was wasting the pure nard of a sorrow because he could not reconcile himself to the alabaster in which it was conveyed. Largely, if not wholly, by his own foolish life a partial disablement had been laid upon him. This excepted he had every comfort, good health, competence and kindly attention. But he spent all his time in quarreling with the new thing that had come into his life, and come to stay. He exhausted his energy in unavailing rebellion. He would not consider any other way of dealing with trouble. He never glanced in the direction of submission. He attempted no readjustment of life nor sought for a moment to discover whether this new limitation had any meaning or were capable of any use. Hence, while suffering all the trouble of it he enjoyed no compensating benefit. He gained nothing and he yielded no fruit. A settled remonstrance sat on his face and an angry fire burned in his eye. When first I met I pitied him for his affliction. When I left him I was chiefly sorry for the way in which he was wasting it. For in mortal journeying wasted shade is worse than wasted sunshine!

THE USES OF THE BITTER

No sorrow is all sorrow. There is a seed of joy at its heart. Don't miss that seedling. No limitation is all restraint. A germ of liberty is hidden in it. Don't lose that germ. If you are poor and often smart under the pains of poverty, then all the more should you be eager to get at the good that goes with poverty. Wesley was poor and Luther and Francis. Paul and Jesus were poor. If we too are poor, let us be poor people of their stamp, poor with dignity, purity, happiness and hope; poor, yet

enriching many and gladly taking our share in building up the world, not poor like whining beggars that live by bread alone.

Too often trouble is allowed to put an end to religious activity. Many retire into sorrow as into a sanctuary. But like everything in this world sorrows are sent for service. Sow a sorrow and reap comfort. Hoard it and it breeds more sorrow.

Be cunning and deft to extract the good out of evil, for there is good in all things. Press your troubles into service. Make them wear your livery. Make your profit out of them and let the whole community be the richer for what you suffer.

Jesus wept, but he went on with his work. All that entered his life was constrained to do him service. There was no waste nor loss. "When Jesus, therefore," says St. John, "had received the vinegar, he said, 'It is finished,' and gave up the spirit." He refused no cup, however bitter, that duty bade him drink. "He received the vinegar." He accepted all the limitations and therefore he could say, "It is finished."

That is the secret of the finished life, the complete existence. Take the bitter as well as the sweet and use both for service.

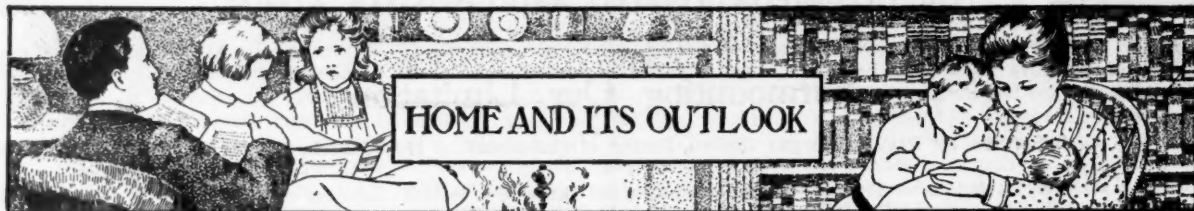
The Fishermen's Bible Class

The founders of Christianity were fishermen, fishing for a living on a miniature sea, the Sea of Galilee. Jesus knows the fisherman's heart, hopes and habits as no man knows them. The history of Jesus and his disciples is inseparably associated with fishermen, and the Gospels are an inexhaustible storehouse suited to the needs of fishermen. Here are some Bible incidents arranged to catch the fisherman's attention, as prepared by a Hull worker amongst the boys:

God's care of a small craft. Ex. 2: 1-15.
Steering by a star. Matt. 2.
The first Bethel. Gen. 28: 10-22.
The fisherman's mother's prayer. Matt. 20: 20-25.
The "Syrian" in distress, taking assistance from the "Little Maid." 2 Kings 5.
The foreigner who took a fisherman as pilot. Acts 10: 1-33.
Going aloft to make the land. Deut. 34.
Home again and safe in harbor. Ps. 107: 21-31.
A man overboard, and who saved him. Matt. 14: 22-33.
A fish that paid the taxes. Matt. 17: 22-27.
The poor boy who gave up his two fishes. John 6: 1-14.
Fishermen well paid for the loan of their vessel. Luke 5: 1-11.
The look that broke a fisherman's heart. Luke 22: 54-62.
The runaway who went back to his master. Philom. 1.
No bread in the locker. Mark 8: 10-21.
Adrift. Luke 15: 11-24.
Fishermen asleep in their watch. Luke 22: 39-52.
A Christian in a storm. One praying soul on board. Acts 27.
The fisherman whom Jesus loved. John 13: 21-26.
The Master's first walk with fishermen. John 1: 35-51.
The Master's last walk with fishermen. John 21.
All carried away, but holding on. Job 1.
Hove to in a storm. Ps. 46.
The fishing towns of Galilee. Matt. 11: 20-30.
God's care of an outcast lad. Gen. 21: 10-20.
Mind your helm. 1 Kings 3: 6-15.
Light in the binnacle. Ps. 119: 9-11, 105.
Trim the lamps. Matt. 25: 1-13.
Insured. Ps. 121; John 3: 16.
A sharp look-out. Luke 19: 1-10.
A friend on shore. John 21.

—Toilers of the Deep.

Prof. E. A. Steiner is back from his summer trip to Russia and reports that the situation is worse than most people in America realize. He soon will give our readers some account of his tour.



For My Friend

BY EVA AUGUSTA PORTER

She is my friend; she hath a little place
Reserved for me within her daily prayer,
And Love and Righteousness are ever there
To beg for me a portion of God's grace.
She is my friend; Thy gift, O God, to me;
Grant her, I pray, as great a gift from Thee.

She is my friend; she toucheth with her hand
The common things along our common way,
And lo! a light that glorifies the day
And throws a radiance out through all the land.
She is my friend; Thy gift, O God, to me;
Grant her, I pray, as great a gift from Thee.

Post-Vacation Time

BY ZEPHINE HUMPHREY

The coming back from a vacation is often a great and perilous crisis which one must meet with spirit.

Early in July it has happened that the Problems of life have become no longer endurable—the serious and inscrutable Problems of our modern age. For instance, the soul cannot bear one more glimpse of the neighbor's hens in the garden, scratching up the lettuce plants: that is a typical Problem. Or else the jealousies and dissensions of the social life drive the spirit distracted for release: even a more legitimate Problem that. One sits down and tears the hair in distress; one wishes one were dead; dead and buried deep under ground, quite deep, away from those scratching hens, very deep indeed, away from those carping, querulous voices, very, very deep!

Such are the crises of mortal woe to which the Problem habit lays one open in this fine, wise modern age.

Aptly, a circular comes along, extolling, it may be, the Adirondacks, or the coast of Maine, or—wonder of wonders!—the Rocky Mountains. It is like a plank to a drowning man; one catches, and draws a breath. There is freedom still somewhere, then, it appears, freedom written large on the hills, exulting in the waves. The world is not all given over to hens. One might flee and be at peace if only—Then comes a pause during which one's bank account is consulted and one's domestic duties; the great resolution takes joyous shape; one springs up: "I will! I will!" Ah! is there anything in the world like the reckless gladness of that casting forth, that abandonment of hens?

The vacation is a superb success. It has to be, undertaken in this spirit. One climbs the mountains and sails the sea, careless of aught but the glorious present, rejoicing in each shining moment and hour, letting the Problems slip. It is a Problem, if you like, how to guide your horse through a difficult trail, how to bring your boat in in rough weather; but,

as for those other considerations, behind there, out of sight in the town—does it not seem impossible that they should have ever had place in the mind? One laughs at them first, a little annoyed at one's recent susceptibility; then one ceases to have time to be annoyed or to laugh at such poor jokes, and so they quietly fade away into oblivion.

The grand simplicity of the untrammelled earth! Is it not strange that we are so inconstant in learning our lesson from her? We call her "Mother," and yet we are not in truth any more filial "earth children" than we are—alas!—faithful Christians. It is curious whence we derived our ideals of restlessness, introspection, circumlocution, unhappiness. We are a mysterious lot. But this at least is to be said for us, that we know the way back to our right estate when we see it before us, and we are instant in taking it. One day of wilderness life is sufficient to undo all the work of the careful, conventional years, and to set us at large.

Well, after a month or so, time is up; one must be going home. That does not matter; in fact, one is glad, for a family is a beloved force, pulling on the heart-strings. Moreover, the whole earth is now transformed, swept quite clear of Problems. So natural is the simplicity of the woods and waves that one forgets it does not always hold good of the streets and houses. The attitude of the primitive man is instinctively expectant of plain dealing everywhere. Upright, simple-hearted, he marches across the boundary of the wilderness, nor dreams that a boundary is there. The earth is all one, is it not? Swept by the same free, glorious airs, open to the same sky.

In this glad spirit one comes home, denizen of all space, one embraces one's family with eager arms, one looks up, and—there in the garden are the hens, scratching away with solemn intentness. They have not even had the decency to know one has been away at all. Is it not an incredible consummation? To go to the coast of Maine to escape a parcel of hens, and at the end of one's journey to find—still a parcel of hens! (The same hens, too, but unfortunately *not* the same lettuce plants!)

Well, now then, what is to be done? That is the great autumn question. There are the hens, an integral, established part of life; and there are you, with your new-won joy and strength of the mountain peaks. Shall you submit your priceless delight to the ruthless, inquiring claws and beaks, let it go the way of the lettuce plants? Not on your soul's peril! Yet the disaster is not one to be easily avoided. There are the hens, as I said before, a part of the individual life which fate has set you to lead; what right have you to ignore them?

Right? The right of the climbing soul which works its way up invincibly, out of

the little and the many, to the great and the single, the all-complete, the one glad God of creation. Right? The right of the reasonable mind which weighs and eliminates. Right? The right of all humor and common sense, of all wisdom and sanity. Without doubt our spirits belong on the mountain tops; there they acknowledge their natural home, there they come into full being. Also, it stands as a settled fact that we were meant to be glad. How the door of the heart flies wide when we laugh, for all love and joy to enter!

Again, the God of creation is young—young and eternally joyous, flinging the radiant stars abroad, molding the mountains, swaying the sea; think what a life is his! When we sit in the shadow and sigh and portray this God as pained and patient, regarding the sinful world of men with anguish and misgiving, something is wrong with us. I knew a victorious woman once, who said, "I hear God laugh every day of my life, but I never heard him sigh." The God of the Rocky Mountains sigh? Ah, no, I think not.

It therefore follows that one must keep the vacation spirit, the mountain-top spirit, at all cost and hazard. Fight for it, insist upon it; it is life itself. Laugh for it. Problems laughed in the face do, for the most part, slink away, being a very self-conscious lot. A natural big simplicity is not the unique possession of mountains and seas; it is also the birth-right of New York and Boston—largely unclaimed as yet! The earth is all one. Break down the fences and live at large, denizen of the whole!

This attitude is quite possible, and I recommend it: to stop on your last mountain top and look down at your life. "Life," you may say, in a lordly manner, "if you want to be lived by me, come up here and welcome. But suit yourself; it's all one to me. And pray take your time."

Now it never was told of a hen that she voluntarily set herself to ascend a mountain; and social dissensions have their wings clipped on purpose that they may more conveniently fly from bending ear to ear. Accordingly, when your life arrives—somewhat belated and out of breath—you find it a greatly diminished affair. And yet, strangely, how enlarged! It is simple and uniform now, you perceive, quite easily to be lived. Not altogether devoid of problems; but only the problems which matter have climbed, and they are too worthy and earnest to vex, they rather stimulate. Everything which matters has climbed, all the real friends, all the real books; you know now the true from the false.

See, down in the valley, those scratching specks. They do not know you are gone even yet; they will not know till the lettuce gives out. Who cares for lettuce anyway? In the brooks there is water cress.



A Song for School

Some boys, when they come into school
(And some girls, too!)

I grieve to be obliged to say
That this is what they do:
They wiggle,
And jiggle;
They hang their heads,
And giggle;
They twitter,
And titter;
They bounce and flounce
And flitter.

Whatever thoughts their minds may fill
They've no idea of keeping still.

Some boys, when they take up their books
(And some girls, too!)

I weep to be obliged to say
That this is what they do;
They batter them,
They tatter them,
They crumple, rumple,
Scatter them;
They scrawl them,
They maul them;
They snatch and pull
And haul them.

It makes me very sad to state
A school book's is a wretched fate.

—Laura E. Richards.

How Snowball Saved the Baby

BY PAULINE FRANCES CAMP

"Hi, dar! yo' Snowball! how yo' spec to git dem taters hoed, if yo' keep a-stickin' yo' haid fru dat fence, lak a rabbit wid he ears cut off? Yo' wan' to wuk right sma'ht now, less'n yo' wan' shake han's wid Brer Switch, w'at lib behindst de do'!"

The sharp, flip-flap of a wet towel, emphasized these words, but there was a twinkle in mammy's eyes, as they rested on the little figure, reluctantly turning back to the neglected hoe, for Snowball was the last of her many children, her Benjamin. Though she pretended to be very severe with him, she overlooked his occasional lapses from the straight line, with good-natured indulgence. Why he was called Snowball was a problem, unless it was on the principle that names, like dreams, go by contraries; but Snowball he was, and had been for so long that he had almost forgotten that he had any other name.

Mammy didn't forget it, however, and it rolled off her tongue as glibly as when the little black-eyed pickaninny first came to gladden her heart, and fill the vacant place, left empty by the flitting of her other children: General George Washington Abraham Lincoln Hallelujah Brown!

"Gib a dog a bad name an' hang him," she would say. "I gwine gib dis li'l feller a name to conjure wid, an' some day, maybe, he lib up to dat Hallelujah!"

They had recently moved into the little cabin, whose bit of a back yard, was separated from that of the big house in the next street only by a high board fence. Through a hole, made by two broken palings in this fence, Snowball's inquisitive

little nose was often poked, to the exasperation of his mother.

"W'at yo' see ober dar, chile? Seem lak yo' lose yo' haid ober dat gyarden. Why'nt yo' ten' to yo' own side ob de fence?"

"Hit's de li'l feller, mammy! he jes' larnin' to walk, an' he keep he nurse busy runnin' arter him. Hi' now! hear dat?" and Snowball's white teeth flashed out, in a broad grin, at the sound of a shrill squeal from the other side of the wall.

Suddenly a little face appeared in the opening, and as suddenly vanished, while the sound of retreating footsteps, and a gradually lessening wail, proclaimed the fact that the owner was being borne to the house.

The next morning, mammy was again in her garden, hanging out the clothes. When the last snowy piece hung fluttering in the summer breeze, she turned towards the house, calling Snowball as she went.

"Snowball, O Snowball! 'Clar to goodness, dat chile jes' lak a flea! w'en yo' tink yo' got yo' finger on him, dat de time he 'ain' dar!" she exclaimed wrathfully, as she entered the doorway.

A few minutes later, a small, woolly head peered cautiously round the corner of the cabin. Not a soul was in sight, and swiftly the rest of the little figure steered straight for the gap in the fence.

O, how lovely his forbidden land looked this fair June morning! Roses, roses, everywhere, showering their rosy petals onto the velvet turf beneath. In the distance he could see the poultry yard, with its clucking hen mothers, fluffy chicks, and gayly plumaged cocks, and once he caught a glimpse of the big peacock, as he spread his gorgeous tail, strutting and screaming, behind the wire netting. Close in the shelter of the high, white wall, stretched a row of beehives, and Snowball watched with interest the busy little creatures, as they buzzed in and out of the tiny doorways.

How he longed to be in the midst of all the bloom and beauty! But he had tried it once, and had been harshly ordered off by the crusty old gardener.

Suddenly he gave a bounce of delight. Down the path, under the over-arching grapevines, toddled a little figure, yellow curls bobbing and white dress fluttering, till he reached the big rosebush by the wall, where he stopped, attracted by the crimson blossoms nodding just above his head.

"Pitty fower, pittty fower," he babbled, stretching his dimpled hands in a vain attempt to reach them.

Snowball was about to slip through the palings to help him when a peculiar humming sound caught his ear and drew his attention to the row of hives, one of which had for some time looked deserted but now seemed alive. A few bees were flying excitedly around the entrance, while from within came a perfect storm of buzzing.

Suddenly there poured from the hive a column of frantic bees. Up, up they whirled into the bright glare of sunlight, a dense black cloud of seething, angry life. This way and that they circled, till a sudden swerve brought them directly over the baby's head, where they hovered a moment and then swept downward.

Instantly Snowball realized the little one's peril. In an agonized glance around for help his eye fell on mammy's clothes basket. In less time than it takes to tell it he had seized it, wriggled with it through the gap and, tipping over the astonished baby, extinguished him beneath the big wicker frame. He threw himself astride it to hold it down, instinctively ducking his head and covering his face with his arms as he did so.

The next moment he was surrounded and half hidden by the clustering bees. But some one else had seen the swarm in its flight—some one who had been expecting that very thing to happen and who had left the garden only a short time before to get a new hive to shelter the colony. Just as the bees were about to settle on the little crouching figure, the old gardener came running down the pathway.

"Sit still, laddie, sit still! for your life dinna move," rang his voice; and Snowball, half paralyzed with fright, had still sense enough left to obey.

But it took grit, I tell you, to sit still and let those buzzing, crawling terrors cling to him for years, it seemed to him, but in reality only a few minutes, before Sandy, armed with veil and gloves, could remove them to their new home.

When it was all over Snowball rolled off of the basket as limp as a rag, with hardly strength to release the little prisoner beneath, who had remained perfectly quiet all this time, too much astonished to move.

When the story was told at the big house—and you may be sure it lost nothing in Sandy's telling—Snowball received an ovation. Thenceforth, the wonderful garden was to be forbidden no more, but as Sandy's helper he was to be in and of it. One hive of bees, the one whose swarming had so nearly proved disastrous to the little fellow, was to be his own.

"Gin ye wad like to learn the ways of the critters, I'm the mon to teach ye," said Sandy, whose aforetime aversion to the genius small boy had received a sudden check.

Best of all, he was enrolled on the list of the baby's special, trusted bodyguard, a post of honor that filled Snowball's heart with pride, almost to bursting.

As for mammy, she was triumphant. "W'at I tell yo'? 'tain't s'prise me none! I ain' name him w'at I done name him for nuffin'. I know'd dat some day, dat boy be bleedzed to act up to dat Hallelujah!"

And who shall say that mammy was not right?

Is "Now I Lay Me" Harmful

COMMENT ON A RECENT ARTICLE

Should Head All Other Children's Prayers

Leave out "Now I lay me" from the list of evening prayers for the children? No, never! That little formula, dear to the hearts of so many thousands, both old and young, was taught me by my mother, and I have repeated it in connection with the Lord's Prayer as often as the evening shades appear, for more than fourscore years. It deserves to be put at the head of the list of children's prayers. "The court" need have no fears in thus deciding.

Suffield, Ct. FOURSORE AND FOUR.

Note the Publican's Prayer

I am surprised that any one should object to Now I Lay Me Down to Sleep as selfish. It is simply commending one's body and soul to the Divine care and keeping, and no more selfish than the Publican's prayer that Christ approved. Don't drop it! It has taught myriads of children how to pray! In my eighty-fifth year, I seldom close my eyes at night without repeating it.

May I be permitted to give a counterpart morning prayer:

Now I wake to see the light,
The Lord has kept me through the night,
To him I lift my voice, and pray
That he would keep me through the day,
And lead me in the narrow way,
Nor let me from his precepts stray.

West Medway, Mass.

A. M. R.

Premature Altruism

Nothing in my childhood made me more aware of the existence of the immortal part of me than this little prayer. I asked it in perfect faith every night. Not my body—there were people enough to take care of that—but the Lord must keep my soul through the dark night. I cannot remember any fear of death, but only a comfortable sense that all was well if I said my prayer. If it was a selfish prayer I did not know it. I did not bear the burden of other people's souls then, that was the Lord's business, not mine, and he was able to do it.

I cannot believe that grown-up notions of theology have any part in a child's thought. What must be done for the little child—what often is done without any very definite teaching—is to establish a communion between the child and his Heavenly Father. A loving Lord, who would keep my little immortal soul here or anywhere, that is what I found in my earliest prayer, and it is what every child ought to find somewhere while he is very young, while the world is still wonderful and heaven is near, and "God's in his heaven." Then all is right with the world, and will be for many, many years, perhaps, until the burden of other people's sins and troubles begins to press too heavily.

He who has not first had help himself cannot well help others. He who has not felt his own soul within him cannot truly win other souls to God. With all our modern talk, in these altruistic days, about a new and splendid social consciousness, I wonder sometimes whether we have not lost something of that inner consciousness which our more introspective fathers had; whether in thinking so much of the general good we are not in some danger of losing our own souls. For what do we profit a man if he gain the whole world—for humanitarianism—and lose his own soul.

But I have wandered from the present need of the little toddler whom we must guide today. Shall we teach him to pray for his own little soul when we know how many other souls are in dire danger, or shall we plunge him too into the sea of social unrest at his mother's very

knee and help his infant voice to lisped something like this:

"Now I lay me down to sleep while countless thousands about me weep—or ought to weep—for their sins. Don't bother about my soul, but save all these and make this wicked world better."

How about the little soul and that other beautiful world the child sings about sometimes? O, it is morbid and cowardly to think about that. This is the world we are in and all our energies must be bent upon making it better, not upon making us better. Don't think about your soul, my child. Forget it.

But what do we teach him to think about? No one objects to teaching a child to look out for his rights, for his possessions, for his body. He is by nature a little egoist in regard to these things, and his training, even in these days of altruism, does not seem to effect these material things. Be at the head of your class if you can. Keep your body clean and strong. Keep your books, your toys, keep your position among your companions, but don't worry much about keeping your own soul—and don't ask God to keep it, lest you become selfish or morbid or cowardly!

There are old-fashioned people in every age, I suppose, and some of us may still be glad to place ourselves among them on this question.

MARY LANDERBURN RHOADES.

Roxbury, Mass.

The Correct Form

The quotation given by Rev. Ozora S. Davis from The Life Story of Henry Clay Trumbull is not a prayer, but a statement. If a prayer, it must be:

Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep;
If I should die before I wake,
I pray Thee, Lord, my soul to take.

West Chester, Pa. W. W. WOODRUFF.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

70. THE GARDEN

(From the first two words make the third, of the order of plants and flowers.)

(1) My young neighbor, John, has not yet outgrown his "sweet-tooth," and loves ***** still, though he is tall and has a ***** coming on his chin. I will make up a bouquet for him this morning, and put in a lot of *****.

(2) Then I will add this lovely ***** for him to give to his sweetheart, ***** and for green to go with it, some of this old-fashioned herb, *****.

(3) He is sure he is in love with her, and is ready to "*****" the important question at any time, though I fancy that she has really made her way to his heart with her delicious *****: now let me add some of those gay *****.

(4) He gets up mornings before aroused by the call of the neighboring ***** and plies soap, water and ***** to make his person tidy. I wonder if it would be too suggestive to put in some of this *****!

(5) Like other spruce young ***** he wants creases in his trousers and every ***** in place; let me put in a pink or blue *****.

(6) Seeing he rises early in the ***** and seems to ***** in being early ready for conquest, I will add a *****.

(7) Now his brother, ***** does not care ***** rap for creased trousers or narrow ***** to his shoes, but likes practical things to eat: I will send him some of these fine ripe *****.

(8) I hear him early mornings also, plying the handle of the ***** to help his mother with the housework: the two seem hardly to be of *****.

I will send him a large *****.

(9) Although he does not ***** for the society of girls he likes their pies, too; cherry or ***** but as they are not always wholesome, I will send him this luscious ***** for his dessert today.

(10) He owns an ugly ***** which he thinks most remarkable and ***** about his value as a protector to the premises. How would he like some ripe ***** I wonder?

(11) His mother at least will like them; she fell and fractured a ***** some time ago, and while it is ***** she is not strong yet. I think some tea made of this ***** might help her.

(12) She is a rather ***** little English woman who married a man who ***** from a lower station, and I am sure she would like to be reminded of the old country by a specimen of this old English *****.

DOROTHEA.

71. THREE COURSES

While clouds were darkly gathering in the west,
The people thronging in the church assembled—
A great ***** were they.
Low thunders awakened fear in every breast.
The preacher gave, while many hearers trembled,
A fine ***** that day.

So fierce the storm before the service closed,
The people, after hymn and prayer were ended,
Remained in talk a while,
Their ***** thus to social joys disposed
To have, and when the rain no more descended,
Parted with nod and smile.

R. F. S.

A NEW PRIZE CONTEST

The making of anagrams is a fascinating diversion, with an ample field yet open for effort. Tangles proposes that readers try it, and as a bit of encouragement offers the Poetical Works of Tennyson, in a complete and unabridged edition, for the most satisfactory anagram on the name of any person of present or recent prominence. Begin early, sending results within ten days. If anybody cares to dress the anagram in appropriate verse, so much the better, although that is not required, while it may be a deciding merit in case other points seem about equal.

To satisfy the modern idea, the perfect anagram must correspond in meaning or in some way patly apply to the original name or other word or words. It is not so easy to make as when the exaction was less, and the really fine specimens are comparatively few. It is fairly easy to make *Ever loots* from the letters of *Roosevelt*. This is not a satisfactory anagram, however, as it suggests nothing connected with the President, who has no reputation for plundering, even among his enemies. Contrasted to this is the exceedingly happy anagram, *Govern, clever lad*, with which *Grover Cleveland* was welcomed to the President's chair.

He'll do in mellow verse, it will be seen, fits well *Oliver Wendell Holmes*. *Person whom all read is a quite deserved tribute to Ralph Waldo Emerson*; and *Last Scot writer can refer only to Sir Walter Scott*.

ANSWERS

65. Tacamahaca.
66. 1. Valentine, Silvia; Two Gentlemen of Verona. 2. Benedick, Beatrice; Much Ado about Nothing. 3. Orsino, Viola; Twelfth Night. 4. Orlando, Rosalind; As You Like It. 5. Oberon, Titania; Midsummer Night's Dream. 6. Fenton, Anne Page; Merry Wives of Windsor. 7. Antonio, Portia; Merchant of Venice. 8. King Edward Fourth, Elizabeth; King Richard Third. 9. Petruchio, Katherine; Taming of the Shrew. 10. Aegon, Emilia; Comedy of Errors.
67. Peanuts.
68. 1. Wrap, rap. 2. Happiness. 3. The letter O.
69. No, with guano naught I won.

Excellent recent answers were those of: Emily C. Graves, Jericho, Vt., to 61, 62, 63, 64; M. F. B., Somerville, Mass., 61, 64; Riverside, Medford, Mass., 60; L. S. P., Newburyport, Mass., 61, 62, 64. Emily C. Lister, Hamilton, Ont., suggests the following as a more epigrammatic version of 62: "I went to India and stopped there. I came back from India because I never went there." "Let us have more of the same kind," is the call resulting from 60. This is indeed an ingenious tangle, its one defect being that some of the questions may have more than one answer.

The Children's Corner



A Trio of Massachusetts Cornerers



A Labrador Corner Girl in America



A Pennsylvania Boy and his Vermont Friend

A Message from Mr. Martin

ALTHOUGH I said several weeks ago my regretful *Good-By* to the readers of the Corner, will its new Editor let me add now a most hearty *Thank you* to the children and the "Old Folks" as well—while at the same time I send my greetings and good wishes to him in taking up the pleasant task I felt compelled to lay down?

The thanks are for the many, many letters which have followed me in my vacation wanderings—from Maine and California, State of Washington and Republic of Mexico, and now beginning to come from beyond the sea; letters from little children, grown youth, men and women, and from the really and truly old folks, several between ninety and one hundred years old; letters from literary men, business men, frontier missionaries; from shut-in invalids, written with trembling pencils and touchingly referring to acquaintances made through their weekly reading, some of them already "on the other side."

I wonder if in our other home we shall meet and know these unseen friends. Shut out from hearing the Word, I have found hopefulness and comfort in what the Corner has given.

Younger writers naturally speak in lighter vein, while a college president expresses his feelings thus:

Tell Mr. Martin that I do not like it one bit that after twenty years of valiant combat he should show the white feather and let that old D. F. drive him out of the Corner!—*One of the sad—I might have said mad—old boys.*

Some of these letters seem to me too enthusiastic in their appreciation, else I could wish all the Cornerers might read them, so as to get from the pens of many witnesses the thanks due them for the contributions which have had a large part in whatever usefulness has attended our humble page in the twenty years it has been permitted to carry its messages of every sort to the unnumbered homes and hearts reached by *The Congregationalist*.

I began to answer these letters, one by one in the usual fashion, but it was impossible—they were too many for me! And now that I hear from the editorial rooms of many other letters and cards accumulating there, I give it up and beg of D. F. as a last favor that he will put my simple *Thank you* in his most expressive type, as the only return I can make, except to cherish the sincere and congenial friendships thus formed—*these will last!*

VACATION EXPERIENCES

So many of the letters expressed good wishes for my vacation I feel free to accept the invitation of the new Corner editor and send some notes of it for the children. To begin with, I never knew before that there were so many "Cornerers" as I seemed, almost by accident, to meet as I journeyed along! Children readers and old folks readers turned up at every step of my way; they sat near me in the cars, they appeared at the stations, I found them in their homes, I saw them in the Sunday schools.

At my very first stopping place in the Connecticut Valley I spied a little "Corner girl"

in the dooryard, and I had to go home with her and see the other Cornerers, and before the walk was ended I had met various others of all ages, one lady a mission scholar, five and forty years ago in Dr. Grenfell's land. In a fine old farming town on the other side of the "long river," I spent a day and a night with a family of Corner children, was taken up a romantic gorge to see its waterfalls, and afterward escorted by the (Congregational) bishop of the town to other homes long interested in our page.

Omitting other things, I think you will wish to know whether I found the old play-places and playfellows in my native town. Alas, the places were not the same as in my boyhood: the big rock behind the brick store which Richard and I tried to excavate, expecting if we dug long enough to reach the Chinese tea-salers (always debating whether we should come first to their heads or their feet!), had been removed and the *Maelstrom* (we called it "The Old Moll") and the *Hermit's Cave* in the river below could not be found. Farther up the stream was the rude bridge across the canal, but not the phebe's nest under it; the "swimming hole," but the "Red Rocks" had been blasted away or covered by a dam. There was the old walnut tree whose shagbarks I poked up and sold to the owner of the pasture and proprietor of the brick store in exchange for my first "Barlow knife"—marked 12½ cents. (I know that D. F. will put in his ? if I don't—"Was that right, Mr. Martin?" O yes, for the walnuts were free property—and I suspect "the old Squire" knew very well where they came from!)

On the way back I tried to convince the man who was wheeling in hay from our old "three-cornered lot" that the absence of stones upon it was due to the fact that we boys had poked them all up sixty years before—it made my back ache to think of it! There was the little white schoolhouse, too, but it did not look the same; I could not find the key to get in—if I had I know the old desks with the notches made by Barlow knives would not have been there. I went through the old home from parlor and "butt'ry" to cellar closet and woodshed chamber, saw every niche and shelf and hook, and sat on the bench in the stoop—but I missed the faces and voices of boyhood time! Yes, I found the "hi-spy tree," but it had grown so very large I could not climb it—nor were the boys there to climb it with me. A few only of the "playmates" were found—I had a good time with them, but somehow they seemed older than they used to be, and talked about their grandchildren! Do you suppose, children, that your old home will seem like this when you go back to it sixty years hence?

After calling on old schoolmates at Mt. Hermon (young Cornerers also there!) and "Northfield Street," and visiting Dwight Moody's grave at Round Top, I went on up the Connecticut Valley in search of real quiet and rest. Stopping over at such places as Brattleboro, Bellows Falls and Norwich, I found plenty of correspondents—how good it was to see them! As I was just leaving, late in the evening, one home full of such

friends, an aged man who had retired sent down his message, "*How is D. F.?*" In a town I had never visited before I made my way to the parsonage and had only to ask the girl who came to the door, "*Where are the Three Grinnies?*" to have a cordial welcome! The boys were all found after a long drive up and over and around the hills, either in the hayfield or berry pasture. In another town I found the "Labrador orphans" whom you remember Dr. Grenfell sent on six years ago, after we had found a home for them through the Corner; they were well and happy, the boy hard at work with a good farmer, his sister in a pleasant home in the village. The last call on the route was on friends at Hanover, where I found old Dartmouth wonderfully changed since the time I visited it when a boy.

Up the Connecticut still, up the Passumpsic, from St. Johnsbury up ten miles more by a meandering railroad to "Danville Green," where I write this. Rest at last in this remote and quiet hilltop? A bevy of Cornerers met me at the station and took me to a fine old farmhouse overlooking the Presidential and Franconia ranges. Settling down to rest the next morning I heard a carriage drive into the yard and a voice asking, "Is Mr. Martin here?" That was the first of various drives among the hills and along the streams of this beautiful region. One was for a real Corner picnic, with visiting members from Massachusetts to help take Joe's Island and fish from Joe's Pond. By letters received (*via Boston*) I found that I was within twenty miles—in opposite directions—of two old Cornerers, whom I had never seen. I made delightful visits to each—one in a country parsonage, one in a farmhouse—having reminiscences of unnumbered other people and incidents! Add to this a day in St. Johnsbury, many good people met, an hour in the wonderful "Museum," with its array of beasts and birds and plants, and town boys bringing in unknown caterpillars to be identified, also shown through the interesting scale works by a boy of five years old—at least, that was his age when I knew him fifty years ago!

Yet at odd times one can rest finely here, climbing trees with two Pennsylvania boys, or sleeping, or eating—O such vegetables, such raspberries, such eggs, such milk, such "maple honey," such pies, such doughnuts! (One morning I came out of my room and found a string of them stretching across the hall, presumably put up by my neighbor on the other side.) In one of the sheds I noted these letters in black paint: P D M 1841 P D M J R 1891 and learned that the first was left by a gentleman from Minnesota when revisiting his native place, and the second by his boy of ten, fifty years later, the latter giving strict directions that his inscription should be kept undisturbed until he could bring his boy here in 1941!

As I am just starting homeward—*via Lake Winnepesaukee*—I will end my yarn here, hoping that you have had on some island or shore or hillside as good and helpful a vacation as mine. Perhaps I shall read some account of it in your letters to the new Corner! Good-By.

MR. MARTIN.

The Righteous and Faithful Spirit*

By Rev. A. E. Dunning

The last day of our Lord's public appearance as a Rabbi, or Teacher, is divided, in the Gospel records, into two sections. In the first the scene is in the court of the temple where he spoke to the rulers and the people. Read Matt. 21: 23-23: 37. In the second he sat on the Mount of Olives and talked with his disciples. Read Matt. 24: 1-25: 46. In both cases read also the parallel passages in Mark and Luke.

In the first part the rulers questioned the authority of Jesus [Matt. 21: 23] and he answered them with three parables [Matt. 21: 24-22: 14]. They became enraged by the application of these parables to themselves, which they could not fail to understand, and plotted together to lead him to say something which they could use to bring a charge against him before the Roman governor. For this purpose they sent spies who pretended to be righteous men seeking information as to the way they should live in order to become members of his kingdom [Luke 20: 20]. They propounded to him three questions, which he, telling them that he detected their evil motive [Matt. 22: 18] accepted as tests of fitness for membership in his kingdom, and answered accordingly. The third of these questions, with the answer, is made the text of a lesson of the next quarter. But it belongs with the other two and must be considered with them in order to make this lesson complete. We therefore take them in order as showing:

1. *The relation of members of Christ's kingdom to their country* [vs. 15-22]. The Jews regarded the Romans who had conquered them as usurpers. But there were several political factions of Jews. The Pharisees hoped for the coming of a leader who would arise and overthrow their Roman rulers—the Messiah. The Herodians opposed that hope and sought to gain power by serving the House of Herod—rulers who were the tools of the Romans. Representatives of both these classes came to Jesus with a question they had agreed on [v. 14]. It was a theoretical, not a practical question. They had to pay their taxes. They asked Jesus whether it was the duty of the Jews to do this. If he should say yes, the Herodians would claim him as of their party and the Pharisees would denounce him who had just publicly declared himself to be the Messiah, as a traitor to his people. If he should say no, both parties would go before the governor and charge Jesus with inciting rebellion. They apparently expected that he would say no.

But he said that the citizen is under obligation both to the civil and the divine government and that these duties need not conflict. The Jews were using Caesar's coin, which represented his rule over them. They accepted the service of Caesar's government, therefore they were under obligation to render due return for that service. They ought to pay their taxes. They ought also to be faithful to God. He did not seek to substitute the theocratic kingdom of Israel for the dominion of Rome. However unjust that dominion might be, the authority of the established order came from God. He told Pilate that his power was conferred from above [John 19: 11]. Divine authority is supreme over all human government, yet the earthly ruler has legitimate authority over his subjects. "My kingdom," Christ said, "is not of this world" [John 18: 36].

Jesus thus plainly taught that members of his kingdom must be loyal to the government under which they live. They must help to maintain it so long as they accept its benefits. The disciples of Jesus learned this lesson and enforced it consistently [Rom. 13: 1, 2; Titus 3: 1; 1 Peter 2: 13-17].

2. *The relation of members of Christ's kingdom to their God* [vs. 23-33]. The Sadducees now brought forward their question which they had skillfully pre-

pared. It concerned marriage and divorce. They did not believe in a future life [v. 23]. The law of Moses made it under certain circumstances the duty of a man to marry his deceased brother's wife. Jesus had pronounced judgment against divorce, which Moses had permitted [Mark 10: 2-12]. But would he annul a law which Moses had commanded and which Jews received? For if there was a future life, then the woman who had been married to seven husbands would have to be in that life divorced from six of them. But Jesus told the Sadducees that the law of Moses and the laws of all human governments are made for this life only, and that men in this life have not knowledge to legislate for the future life [vs. 24, 25]. Yet he assured them that if they had real faith in God they would believe in personal immortality. For Moses had taught them that God was and continued to be the God of the patriarchs and this would not be possible if the patriarchs had ceased to exist.

Jesus plainly taught, then, that while the social laws even of the Scriptures given by God, are applicable so far as men can know to this life only, their loyalty to God must be abiding and unchanging. The members of his kingdom are united to the Father for eternity, and such union cannot exist without faith that it is eternal.

3. *The relation of members of Christ's kingdom to his creed* [vs. 34-40]. The Pharisees, learning that Jesus had vanquished the Sadducees, returned with one more test. He had boldly handled their Sacred Scriptures in his answers to the other questions. The lawyer put a question which would force him to declare what was supremely important in them. It was meant to lead him to say what he did believe. Jesus answered in the language which every devout Jew repeated as his creed. When the questioner acknowledged that this was the true law by which all men should live, Jesus replied that one who honestly held that creed was not far from membership in his kingdom [Mark 12: 29-34].

This answer, which finally silenced the opponents of Jesus, will be considered more fully in a future lesson. The sum of what he had said was a comprehensive statement of the character of the true membership of his kingdom. Henry Drummond expressed it well in his measure of the modern Christian:

To move among the people on the common street; to meet them in the market place on equal terms; to live among them not as saint

or monk, but as brother-man with brother-man; to serve God, not merely with form or ritual, but in the free impulse of a soul; to bear the burdens of society and relieve its needs; to carry on the multitudinous activities of the city—social, commercial, political, philanthropic—in Christ's spirit and for his ends: this is the religion of the Son of Man, and the only meetness for heaven which has much reality in it.

Reality in Preaching

In preaching, today we ask for greater simplicity and more directness. We put up with an absence of decoration for decoration's sake. Or, rather, we are glad to be rid of it. Men demand of a preacher that he be supremely honest. If he can say what he means less rhetorically, more exactly, be more honest, in short, by writing, than by unrestrained extemporary speech, they are careless as to his method—only, they want the man, and the man's truth—"the note of joyous reality" in all he says! They ask, too, for the entire preservation of a man's personality in his utterance; that there be no more pretense or affectation or acting in the pulpit than in the club; that Paul be Paul, and Peter not try to be John. They'd rather have young Evan Roberts come from the Welsh mines, to talk for seven minutes in his own way, with the touch of God upon him, than to have him try to put on the classic robe of Richard S. Storrs. Say your say from your soul, and leave the issue with God—that's their ideal of preaching! Think of the varieties of personality, and their unity in this, the note of reality; from Phillips Brooks freely rushing like a mill-race, or impetuously glancing through his translucent manuscript, to Dwight L. Moody under the pines on Round Top in Northfield, with the silent college boys about him; simply telling them there in the twilight, of God and prayer, and the great Hand laid on their hands. Those fellows did not care so much what Moody believed—they cared very much what he was! And when he talked of God to them, they were ready to trace it back to his early morning watch in "the upper room" of yonder farmhouse, alone with the Book and God!—Rev. Dr. A. E. Cross, in a recent sermon at the Old South Church, Boston.

The Reward of the Ministry

The chief reward is the privilege of doing the work. It is the consciousness of being useful. It is the sense of mission and the joy of serving God and man. This is a reward so fine and satisfying that many have been content to go on in the ministry with no other return. They have been poor when they might have been rich. They have been servants when they might have been masters. They have cheerfully abandoned even the happiness of appreciation and have entered into inevitable unpopularity. The prophets did this; so did the apostles, finding all their recompense in God. In days of moral stress and strain, in the face of an evil and obstinate generation, in the performance of duties which insured the hatred of the wicked, and were embittered by the indifference of the good, these men went straight forward, giving up most of the things which are commonly accounted precious, and never wishing to take an easier course.—Dean Hodges, in the Churchman.

He only can enrich me who can recommend to me the space between sun and sun.—Emerson.

* International Sunday School Lesson for Sept. 16. Jesus Silences Pharisees and Sadducees. Text, Mark 12: 13-34.

The Literature of the Day

The Records of Great Conventions

Next to personal attendance upon inspiring religious meetings, is possession of the volumes reflecting their proceedings. No more significant assemblages have been held in this country since the century opened than the First Inter Church Federation Conference in New York last November and the Fifth International Convention of the Student Volunteer Movement at Nashville last spring. The two great volumes now issued bring home to thousands of churches and ministers the practical benefits of these meetings, while to those privileged to attend either, these volumes revive delightful memories. Both books are fit companions for the library shelf of a minister or layman in any part of the world. They contain material out of which many a sermon and address can be built, for almost all the pressing problems before Christendom are treated, often at length and by experts.

The Church Federation volume is made attractive by numerous full page illustrations, the faces of prominent leaders giving the touch of personal interest to their addresses. The circumstances leading up to the gathering are stated by Dr. E. B. Sanford, the editor, and through the reports of the various committees one gains an idea of the amount of labor connected with the successful organization of such a comprehensive meeting. The addresses by bishops, pastors, secretaries, editors and laymen, are grouped around this central theme: A United Church, its witness to the fellowship of faith and in behalf of social and moral progress the world over.

Never was a program more carefully planned out, logically related, part to part, or carried out with greater impressiveness than that of the Nashville Convention. The book embodying its proceedings bears the happy title *Students and the Modern Missionary Crusade*. The full text of such an able address as that of Robert E. Speer, on the inadequacy of the non-Christian religion, or that of the English ambassador is enough to give permanent worth to the volume, but these are only a few of many gems. Not only are the main meetings carefully reported, but also the numerous side conferences of professors, of pastors, of editors and of laymen. The uplifting suggestions for the morning watch and for meditation on the homeward way, put at the beginning of the volume, indicate the high spiritual quality of the convention and of the movement of which it was the exponent. The index is remarkably minute.

[Church Federation, proceedings of the Inter-Church Conference on Federation, New York, Nov. 15-21, 1905. pp. 691. F. H. Revell Co. Students and the Modern Missionary Crusade. pp. 713. Student Volunteer Movement for Foreign Missions, New York.]

The Saint

Il Santo is a story by Senator Fogazaro, eminent among Italian Roman Catholic laymen and men of letters, which has been placed on the index of books which Roman Catholics are prohibited to read. Whether viewed as a picture of aspirations for liberty of thought and purity of administration

within the Church which Italian Catholic liberals—clerical and lay—cherish, or as a story, well put together, unusual in its dramatic power, it is an uncommon book, meriting the large sale it has had in Europe. That it will find permanent rank as a superior work of fiction we doubt, and from the liberal Protestant standpoint the opinions put into the mouths of the heretical characters seem trite and relatively tame. Nevertheless it is a significant book about a problem which grows more rather than less complex and aggravated, and it has a grip in certain of its chapters which no ordinary artist could have caused the reader to feel.

[*The Saint*, by Antonio Fogazaro. pp. 476. G. P. Putnam's Sons. \$1.50.]

RELIGION

The Religion of Nature, by E. Kay Robinson. pp. 187. McClure, Phillips & Co. 90 cents net. Are examination of one of the oldest questions on record—the cruelties of the natural world. Using the well-worn chain of logic offered by modern science, the writer draws a distinction between the human and animal sense of pain. The argument leads us through the realm of unconsciousness, illustrated by the behavior of the sensitive plant, up to self-consciousness in man. The usual evidences of moral sense and intelligent motive in the lower creatures are denied. The writer has been a careful student of animal life and effectively points out the errors of certain "anti-scientific" nature study advocates. The well-known works of some Americans on wild life, he classes with fairy tales.

Reason in Belief, by Frank Sewall. pp. 208. Elliot Stock. Follows closely the lines laid down in Dr. Ward's *Agnosticism and Naturalism*. The fact that we criticize, question and want things explained, implies that there is a reason somewhere. The chapter on miracles is the most original and suggestive. Leading up through some unique illustrations, the argument concludes that to mere naturalism a miracle is not a disturber of the order of things, but law itself, for law means spirit, intelligence.

Bible Sidelights from the Mound of Gezer, by E. A. Stewart Macalister, F. S. A. pp. 232. Imported by Chas. Scribner's Sons. \$1.25 net.

The excavations at Gezer under the auspices of the Palestine Exploration Fund have been rich in discoveries which throw light on Bible history and the life of the ancient East. The author calls this book an earnest—a few sheaves selected from a great harvest—but it will have a special value for the ordinary reader on account of its brevity and preoccupation with a few special Biblical problems. By description and illustration the author makes many scenes and customs clear and throws much light on obscure passages of the Old Testament story. The illustrations are especially good and helpful.

The Analytical Holy Bible, edited and arranged by Arthur Roberts. pp. 1,445. Egyptian Pub. Co., Carbondale, Ill. \$7.50.

A great deal of labor has been expended in this attempt to bring the entire Biblical library into one volume. The King James version is used for the text, references said to be over 250,000 are printed in full in footnotes, a brief commentary occupies the middle column of each page and a topical and word index fills 379 closely-printed pages. Summaries are given as chapter headings, words difficult to pronounce are accented, the words supposed to have been spoken by Christ are printed in italics. Persons not seeking critical knowledge of the Bible will find this a convenient volume for gaining comprehensive ideas of the Scriptures, their history, contents and message.

The Masculine in Religion, by Carl Delos Case, Ph. D. pp. 120. Am. Baptist Pub. Soc., Philadelphia. 50 cents.

Dr. Case believes that our modern religion is

too much of the feminine type and has set himself to consider the reason and to find the remedy. He gives the first part of this little book to analysis and the second to a consideration of the actual and the ideal relations of men to the Church, to the fraternal orders and to the preoccupations of business. The questions involved are of practical interest and his words are worth considering by other pastors and leaders of church life.

EDUCATION

The School and Its Life, by Charles B. Gilbert. pp. 259. Silver, Burdett & Co. \$1.25. The keynote to this admirable treatise may be found in the statement, "The real end of education is social efficiency." Again the author says, "Education is not more a psychological than a sociological problem." In keeping with these ideas the question of education in the public schools is considered. Especially valuable is what is said on group work, marking, examinations, departmental teaching and promotions. Much space is given to discussing the duties of the superintendent. Parents, as well as teachers and other school officials, may read the work with profit.

First Steps in Mental Growth, by David R. Major, Ph. D. pp. 360. Macmillan Co. \$1.25 net. The author of this work has kept, and here presents, an intelligent record of the mental development of his own child from its birth to the end of its third year. He calls the book "not a psychological treatise but a presentation of empirical data regarding some important phases of infant activity." It will interest parents and students of child nature. Some of the topics considered are: Hand and arm movements, drawing, imitation, number, color, memory, imagination, play, language.

Heroes of Discovery in America, by Charles Morris. pp. 344. J. B. Lippincott Co. \$1.25 net.

Well adapted for supplementary reading in schools. A short, comprehensive chapter is devoted to each of a long line of heroes, and the material is judiciously selected. Besides the usual subjects, such lives are presented as those of de Verendrye, explorer of the Amazon, de Vérendrye, Vitus Behring and Zebulon Pike.

Other Books Received

LIFE AND DEATH, by Dr. E. Teichmann, translated by A. M. Simons. pp. 168. Chas. H. Kerr, Chicago. 50 cents.

THE REBEL AT LARGE, by May Beals. pp. 183. Chas. H. Kerr, Chicago. 50 cents.

VIEWS IN AFRICA, by Anna B. Badlam. pp. 443. Revised Edition. Silver, Burdett & Co. 65 cents.

Books and Bookmen

Congregational authors figure largely on Houghton, Mifflin's list of fall publications, Dr. George A. Gordon of the Old South Church, Boston, heads the list of religious books, with a volume entitled *Through Man to God*—the title suggested by Fluke's *Through Nature to God*. Rev. Charles A. Dinamore of First Church, Waterbury, Ct., and one of the Yale preachers for the current year, has written on *Atonement in Literature and Life*; while Prof. C. A. Beckwith of Chicago Seminary discusses *Realities of Christian Theology*. Rev. W. B. Forbush, well known in New England when pastor of Winthrop Church, Charlestown, Mass., now in charge of Woodward Avenue Congregational Church in Detroit, Mich., has paraphrased the Book of Ecclesiastes in the meter of Fitzgerald's rendering of Omar Khayam. Professor Genung of Amherst College is so well and widely known for his work in Bible classes and interpretative writings that his audience in our denomination will warmly welcome his promised book on the Hebrew Literature of Wisdom in the Light of Today.

Closet and Altar

THE TRUTH

Deliver my soul, O Jehovah, from lying lips and from a deceitful tongue.

If you tell the truth, you have infinite power supporting you; but if not you have infinite power against you.—*Charles G. Gordon.*

Truth is the salvation of the world. It is the friend of all, even of whom it strikes. Wounds made by truth heal and cleanse; caresses of falsehood poison and kill.—*Charles Wagner.*

To speak the simple truth without fear, and to speak it in love, is one of the greatest of human deeds. The common words take on a new meaning when a disciplined soul speaks them. The language, as a dictionary product, is the same for this man and that; but the one's "Yes" and "No" are a feather-weight; the other's carry a world. Christ's "sermon" was the simplest of utterances, with not a theological phrase in it. Yet it runs through the world and through the ages as a fountain of living water. It is the pattern of a religious vocabulary: the homely human utterance, with love and heaven shining through.—*J. Brierley.*

It is one thing to wish to have truth on our side, and another thing to wish to be on the side of truth.—*Whately.*

Lord, what I want in wealth may I have in sincerity. I care not how mean metal my estate be of, if my soul have the true stamp, really impressed with the unfeigned image of the King of Heaven.—*Thomas Fuller.*

Speak thou the truth. Let others fence
And trim their words for pay;
In pleasant sunshine of pretense
Let others bask their day.

Guard thou the fact; though clouds of night
Down on thy watch tower stoop;
Though thou shouldst see thine heart's delight
Borne from thee by their swoop.

Face thou the wind; though safer seem
In shelter to abide;
We are not made to sit and dream;
The safe must first be tried.

—*Henry Alford.*

Christ and truth are strong enough.—*Samuel Rutherford.*

O God in whom alone is perfect truth, Fountain of light and Lover of sincerity, so rule in our weak hearts that we may overcome the love of sin which leads to falsehood. Make us upright by the leading of Thy Holy Spirit, that we may abhor crooked ways and utterly despise a lie, walking openly as those who know the truth and are made free. We dare not lie to Thee, O God, who knowest all. Keep us from deceiving our own hearts in folly of self-pity. Let us walk in all sincerity with others, speaking the truth in love. Help us in temptation to draw nigh to Thee with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience; and give us better knowledge of Thyself who art the Truth. Amen.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Sept. 9, Sunday. Joy in Pardon.—*Psalm 32.*

This is the song of a real experience, David's or another's, and perfectly expresses the working of the human heart today. It begins with the knowledge of sin, the charm and glamor of which have quite gone by. Then the sinner feels himself alone with God, whose hand is heavy upon him. From such an experience there is no escape except by coming nearer to God. The facts were faced, the sin acknowledged and there was joy in pardon. So the prodigal must have felt. Such joy every sinner may reach out of the gloom and anguish of his sin.

Unto Thee, O God, do I fly, be Thou a refuge unto me and grant me the forgiveness of my sin. Thou art my hiding place, give me the joy of Thy presence and withhold my heart from love of evil evermore.

Sept. 10. Fruitbearing.—*Col. 1: 9-17.*

Growth and fruitbearing go on together. The Christian is not an annual which bears a single crop and dies in bearing, he is like a tree which brings forth more and more fruit as its branches spread. Our model is our Lord, it is of him that we are to walk worthily. See how Christ looms in Paul's thought, filling the whole horizon. In him all things hold together, he is the center and source alike of the visible world and the Church, which is his body.

Sept. 11. The Reconciliation.—*Col. 1: 18-23.*

The whole plan of the reconciliation is God's. Do not imagine that we understand all that was needful in God's thought. Surely there are some mysteries of theology to be explored beyond the experience of death. Note the end of this reconciliation in a holy faithfulness.

Sept. 12. Christ the Revealer.—*Col. 1: 24-29; 2: 1-5.*

There is a reflection here of Paul's earlier experiences, when he had failed to find a satisfying ideal of God's character. Now he finds it in Christ, who has shown what God is to all the world. Except in Christ, we are confronted with the same mystery and the same inability. Much as we owe to the Hebrew prophets and singers, we could spare them all with no essential loss in our ideal of God, so long as Christ is spared to us.

Sept. 13. Walking in Christ.—*Col. 2: 6-15.*

The Christ in us can never be exceptional, he is normal and constant in the Christian life. We live by him. One cannot put off his life. We are alive in Christ—or else we are not alive. True faith is not a thing of breaks and starts, but a steady and constant experience. That is the ideal, though few attain it.

Sept. 14. Christian Liberty.—*Col. 2: 16-23.*

It is difficult to understand this except as a complete subordination of outward to inward life. Christ has triumphed over the shows and powers of earth, therefore we in him are free. This position the so-called Council of Jerusalem indorsed in its word to the Gentiles through Paul and Barnabas. This does not mean the destruction, but the selection of ordinances. All outward observances must prove their utility before we insist upon them.

Sept. 15. Our Hidden Life.—*Col. 3: 1-11.*

The Christian is a mystery, both to himself and to the world, his life is hid with Christ. So the Christian's life is a making ready—usefulness in order to become of use, the choice of higher joys because he belongs in the divine life, self-denials in order to expression of a growing Christlikeness. Shall we call this hardship? If so we have made small progress in our acquaintance with Christ.

W. A. Gray has resigned his position as manager of the Pilgrim Press at Chicago.

What Shall We Do With Our Enemies

(Y. P. S. C. E. Prayer Meeting)

BY REV. H. A. BRIDGMAN

Topic, Sept. 16-22 How Christ Met His Enemies and How We Should Meet Ours. Luke 4: 28-30; 37-44; 23: 33, 34.

A life-long struggle. Christ's life was one continuous fight. Temptations to be proud, selfish, impure, greedy, assailed him as they do us; but it is not of these inward foes that we are to think now, or of that arch tempter called Satan; but of the personal enemies who dogged his footsteps and finally compassed his overthrow. Early in the Gospel pages they appear. What sorrow it must have brought Jesus' peace-loving soul to have been perpetually surrounded by those who would ensnare and ruin him. How would we like to wake up morning after morning to the consciousness that some one was lying in wait to entrap us in our talk, to thwart our plans, to persuade the populace, if possible, to ridicule and persecute us?

How his enemies were made. Jesus hated to antagonize any one. He would be a friend, a helper to every one; but he had a work to do, a baptism to be baptized with, a message to deliver, and if any one hindered that work or rejected the message, or slighted or insulted the messenger, he was forced to regard them as enemies. They were not so much his enemies as enemies of his Father who sent him.

Here is the wide difference between Jesus and most of us. Frequently we make enemies needlessly because of our own injustice or selfish ambition. Jesus' example gives us no light on how to treat such enemies for he never had that kind of foes; but he spoke solemn words about agreeing with our adversaries quickly, about leaving our gift before the altar and becoming reconciled to our brother. Wherever we are in any way responsible for an enmity, he would have us do everything in our power to remove it, even though it may humble our pride to confess wherein we were wrong.

Christian magnanimity. If, after we have sought forgiveness and reconciliation, our enemies persist in their attitude, then we must seek to treat them as Christ would his enemies, and we must show the same spirit also to those who have become hostile to us through no fault of ours. They are still entitled to our pity, love and prayers. And we must also follow Jesus in making allowance for their ignorance, prejudice and short-sightedness. How often he said in substance, they would not treat me thus if they knew the Father, or if they fully realized what they were doing. It is no credit, he says, to love those who love you; but to love them that hate you and pray for those who spitefully use you—that is being perfect as your Father in heaven is perfect. The passing of nineteen centuries has vindicated the Master's method of treating one's foes. Today the world reserves its highest praise for those who are magnanimous to their fallen foes; who treat them as this country treated its Spanish prisoners eight years ago. Have we exhausted this means of mastering our foes? We have tried, perhaps, to circumvent them, to give them back as good as they gave us. Have we tried ever as hard really to love them, to forgive them, even as God for Christ's sake forgave us?

Our enemies are a test of our character. Ought we to be satisfied with going through life without making enemies? Is it a credit to a man to say, "He hasn't an enemy in this place?" It is un-Christian to make enemies through our own misdeeds; but to keep peace with all men at cost of suppressing our own honest convictions, or of furling the Christian flag, is cowardice and treason to our Master. "We love him for the enemies he has made,"

was one of the noteworthy tributes to a recent President of the United States. There can be no Christian crusade and no battle for civic righteousness, unless those who engage in them are ready if need be, to make themselves disliked and even shunned and persecuted by the minions of darkness.

What's To Be Done in Montana

BY SUPT. W. S. BELL

Transfer Montana from the Interior to the Atlantic seaboard, letting its eastern border rest along the eastern border of the State of New York, and you will have covered all of New York, half of Pennsylvania, one-third of Michigan, a corner of Ohio, Lake Ontario, Lake Erie, half of Lake Huron, most of that part of Canada lying between New York and Michigan, and will thus obtain some idea of the extent of the "Treasure State," with its 147,000 square miles. This region was almost an unknown world, even for nearly sixty years after the famous Lewis and Clark expedition so recently celebrated. Its pioneers were the gold prospectors and paying placer grounds were found in 1863 at Gold Creek and Bannack, in the western part of what is now Montana. In June of that year a party of prospectors came upon what Joaquin Miller describes as "the richest placer mines ever discovered on the face of the globe," in what is now known as Alder Gulch, and from here was taken in three years, \$60,000,000 of the precious metal. Soon afterward came the discovery of the equally rich mines in Last Chance Gulch, along which now runs the main business street of the city of Helena; and from this time on Montana Territory became prominent as a mining region.

THE STOCK FARMERS

Next in the process of development came the stocking of the Montana ranges with sheep and cattle, and the unfolding of an industry to which many of our wealthiest citizens owe their financial success. Farms were opened up in the Yellowstone, Gallatin, Bitter Root and other smaller valleys, the fact being thus revealed that Montana soil cannot be excelled for fertility. But not a tithe of the land suitable for farming was utilized. Even up to the present time much larger areas have remained uncultivated for lack of sufficient moisture, and the great tide of emigration has swept over us toward the coast.

WATER THE OPEN SESAME

And now a new era has begun. Irrigation is bringing into view possibilities heretofore hardly dreamed of. "What the cry of gold has formerly meant to the restless miner, awaiting his opportunity to hurry to any newly discovered field which promised satisfactory returns, the term 'water' now is to the landseeker looking for some new location where, for a reasonable sum, he can acquire a home of his own, with the certainty of steady crops and all the advantages which follow in the wake of irrigation with its necessarily intensive farming." The waters of the Yellowstone, Gallatin, Bitter Root and other smaller streams which for centuries have been running to waste, will soon be drunk up by hundreds of thousands of thirsty acres.

Private capital is seeing and seizing the opportunity. Near Billings, where we have a flourishing church, 25,000 acres of irrigated land has recently been put upon the market by the Billings Land & Irrigation Co. What has been done upon those portions already occupied some one has said, "reads like some fairy tale." A little further east, upon the Crow Indian Reservation, the government is constructing a canal to irrigate something like 30,000 acres, which will be ready for settlement by another year. Other government canals are in prospect in the same region, upon that portion of the Reservation

* Irrigation in Montana.

just thrown open, and thousands of acres can be irrigated by the settlers themselves. In the extreme eastern part of the state is what is known as the Fort Buford Irrigation project. This will water about 60,000 acres of land, two-thirds of which are in Montana and one-third in North Dakota.

In the western part of the state are the Bitter Root Valley and the fertile acres around Missoula, our beautiful university town. Here irrigating streams are flowing everywhere, fruit culture is proving highly successful, vegetables grow as if by magic, attractive homes are being built in both town and country. Still further west is the Flathead Indian Reservation, where 1,500,000 acres will soon be thrown open for settlement. Part of this tract is mountainous, part is grazing land, but it is estimated that there will be available 400,000 acres of good farming land. Post, Crow, Mud, and other creeks, afford ample opportunities for irrigation, while upon the bench land crops can easily be grown without irrigation.

THE RAILROADS HURRY IN

Another feature of the Montana situation is the unprecedented activity in railroad building. The main line of the coast extension of the Chicago, Milwaukee & St. Paul will traverse the state from east to west, and branch lines will be built to all the more important cities. The Burlington is building from Billings to Great Falls, and a race to the coast is just being begun between the "Hill system" and the "Soo" line, the latter to go through northern Montana. It is safe to say that 1,500 miles of railway track will be laid in Montana in the next two years.

DO CONGREGATIONALISTS WANT A SHARE

All the facts above mentioned go to insure a rapid influx of population, the building of homes, the springing up of towns, the increase of material wealth. To those interested in the upbuilding of the kingdom this means opportunity. But in this connection opportunity is synonymous with responsibility. How are Congregationalists going to meet it? Shall the Congregational Sunday School and Publishing Society have the \$100,000 for which it pleads, that its missionaries may meet the settlers on the very threshold of their new life? Shall the treasury of the C. H. M. S. be replenished that it may do its share in providing church privileges for these incoming thousands? At present the hands of the workers on the field are tied by an insufficient apportionment. Only by rigid economy can we sustain the work in hand. We are continually refusing new openings, and these new openings are going to multiply in almost geometric ratio in the months that are immediately before us.

But this is not the whole truth. It is not a question of organizing a few Sunday schools, a few churches, more or less: it is whether in all the coming years Congregationalism is to have in Montana any position worthy of the denomination. What is to be done must be done quickly. The next few years will be decisive years. The standing of Congregationalism in Montana for all time to come is at stake, and will soon be decided. Stand by us and we will do our share. Desert us, or even do no more than is now being done, and we, the representatives of a denomination known for its missionary aggressiveness, will be compelled to hang our heads in shame, and acknowledge our impotency. We have not the standing in Montana that our place in the history of our country should give us. Our work is too small, our efforts are too meager, as our first thought must always be "economize at every point." In the coming years when this great commonwealth, so rich in mineral wealth, so fertile, so unequalled in climatic conditions, is to be the home of millions of our best and most progressive people, shall other denominations stand pre-eminent, and we who might reach the multitudes be known, as we now are in Montana, as a weak, struggling people,

counting for little, and of whom little is expected, while others rise to meet the opportunities and responsibilities of the hour? The Congregationalists of the land must answer the question.

Hartford Tent Meetings

BY REV. HENRY B. ROBERTS
Secretary of the Connecticut Bible Society

The gospel tent pitched by the Hartford Federation of Churches has just been taken down for the season and some practical lessons learned by a summer's campaign may be helpful to other cities planning a similar undertaking.

The very best preaching is none too good for tent work. The most effective sermons were by the clergymen trained to preach, with the authority of the Church behind them. The experiment of using consecrated laymen was tried for a few nights, and an appeal was made to working men to come out to hear working men. The appeal fell flat, and sincere and earnest as were the addresses of the lay brethren they did not draw and grip as did the sermons of the ministers.

The most important part of a tent audience is without, not within. The good people who sat on the benches and joined in the singing were helped, but the best work was upon the throngs who stood outside looking in. The sides of the tent were rolled up, and a goodly section of outdoors was annexed. In this outer circle, a motley crowd listened to the preaching; working men in overalls smoking their pipes, women with babies in their arms, young men sitting in groups on the grass. The difficulty of getting the working men inside is shown by the answer of one who was asked if he had been to the tent meetings. "I should be laughed at for a week by the men in the shop, if I went," he said. They came, but stayed outside, and many of them heard the gospel.

It is not wise to pitch the tent too long in one place. The Hartford tent was kept two months in one spot, in the center of a great manufacturing district. It would have been better had it been moved to another part of the city on the second month, for the attendance, while good, was not so large in August as in July. Curiosity has a considerable influence in drawing people who do not ordinarily attend church. The novelty of the tent counts for something in securing a large attendance upon its services. Probably more people would have heard the gospel had the location of the tent been changed at least once in the season.

Tent preaching is a valuable experience to a minister. Let no clergyman who has the opportunity refuse to try it. It will do his own soul good if it does not his hearers. The tent is the place for great themes, presented simply and clearly. Platitudes and denominational vagaries have no place there. To have to present a spiritual thought in plain language, stripped of classical and literary allusions, is excellent discipline. To know that the moment one gets prosy his audience will melt away or break out into cheerful conversation is a discourager of self-complacency, and causes a man to lean hard upon God.

Successful tent work must have an efficient head. A man is needed who has skill to plan out every detail and time to keep his hand on the machinery. Many small matters need to be looked after, which are a surprise to the inexperienced. Some of these are the selection of location, getting permission from the owners of the land, furnishing the interior, securing organ and pulpit, arranging for lighting, appointing ushers who are skilled Christian workers, getting a cornetist who can transpose hymn tunes, finding solo singers, hiring a care-taker who shall watch over the property day and night, arranging the appointment of preachers, printing hymns, keeping good order, attending to press notices, and so on indefinitely.

The Protestant churches of Hartford had long wanted to try summer preaching, but the opportunity came by finding the man to oversee the work. The federation provided by assessment the money for tent and equipment, the ministers of the city volunteered to do the preaching, and the Connecticut Bible Society furnished one of its force, Mr. Samuel W. Raymond, to be manager of the enterprise. He is an experienced evangelist, a good singer and preacher who has business and executive ability. He can dig post-holes, build a platform, print handbills, eject a mischievous lad, or point a seeking soul to Christ.

The cost of the work has been \$441.50. Mr. Raymond's salary was paid by the Connecticut Bible Society. Twenty preachers, thirty solo singers and a children's choir gave their services without charge.

If results be asked for, the answer is that a few have signed cards expressing the determination to begin the Christian life, many have spoken of spiritual help received, and large numbers of the class that the church does not ordinarily reach have heard the gospel preached. The Hartford *Courant* testifies, "All through the summer, the tent has been the meeting place of members of churches of nearly all denominations and the place has fostered a broad spirit of unity which should be felt for a long time, and will doubtless be valuable in view of the revivalistic campaign planned for next winter."

Death of ex-President Sperry

After a brief illness, Rev. William Gardiner Sperry, D. D., died Aug. 30 at his summer home, York Beach, Me., aged fifty-nine years. A graduate of Yale, 1869, he taught a few years in Orange, N. J., and Beverly, Mass. After graduating from Andover Theological Seminary in 1878, he was pastor of South Church, Peabody, for seven years, and then for eight years at First Church, Manchester, N. H. He was by inclination and training an educator, and often was invited to important positions in higher institutions of learning. In 1893 he accepted the presidency of Olivet College, Michigan, where he remained for eleven years, till ill health, with heavy responsibilities led to his withdrawal for rest and recuperation. He was the preacher at the annual meeting of the American Board in Manchester, 1903.

Dr. Sperry was a member of the Monday Club of Boston. He was a man of rarely companionable nature, making and retaining many friends, an independent thinker, with high ideals, warm sympathies and a keen sense of humor. He leaves a wife, a son, who is a Rhodes scholar at Oxford, Eng., and two daughters, the elder a graduate of Smith College this year.

The Negro in Business

Booker Washington's National Negro Business League drew about 1,000 progressive people of the race to Atlanta, Ga., last week. One notable thing about the gathering was the practical welcome extended by the white business men. Although the meeting of the league occurred at a time when the city was stirred up to an unwonted degree by a series of attacks on women charged to colored men the white business men gave over \$1,000 to entertain the league, a cordial spirit accompanying these gifts. This was more than was received from similar sources in either Boston or New York when the league met in those cities.

The discussions were simple and practical, covering a variety of business interests in which the colored people are engaged. Since the establishment of the league thirty-three banks have been established by Negroes. One woman caterer reported an outfit worth \$30,000. Considerable advance had been made in insurance business. Great progress had been made by drug stores. The race was re-

ported to be paying taxes on at least three million dollars worth of property. In one county three of four Negroes own their own homes.

The chief utterance was, of course, by Mr. Washington, who in his annual address reiterated his well-known doctrines of thrift, industry and economy. He declared that the worst enemies to the South were the lynchers and the provokers of lynching. The next meeting will be held at Topeka, Kan. Trolley rides through the city, a banquet near the point where Mr. Washington made his famous speech, and a side-trip to Tuskegee completed the gathering, which had a wholesome effect on the people of Atlanta, white and black, to say nothing of the commercial inspiration given the delegates.

H. H. P.

Sudden illness in his family has recalled Dr. Campbell Morgan to England and his place in the Northfield Post-Conference is being taken by Dr. A. T. Pierson.

In and Around Boston

The Stimulus of a Promised Gift

The generosity of a parishioner of the Needham church, Miss M. R. Greene, who purposed in her heart to equip it with a suitable pipe organ, is equalled by her wisdom in conditioning the gift upon the payment of the balance of the mortgage and every other debt, requiring about \$2,200. The executive committee abetted the plan by issuing an effective circular, setting forth that "every single dollar now subscribed by the members and friends of the church, virtually counts two towards paying off the mortgage and placing a pipe organ." Though the subscriptions are not payable until Dec. 1, we learn that most, if not all, of the balance is provided. The sisterhood of churches will rejoice with the Needham church and its energetic young pastor, Rev. D. R. Kennedy, in that the enterprise will thus be able to pass its fiftieth milestone free of debt.

New Features in Bible Teaching

The fourth season of the Elk Mound (Wis.), Bible Teachers' Institute has been marked by several points of gain over former years. The Bible work under Dr. Sanders was of a high order, giving a view of Old Testament literature splendidly broad. The demonstration classes conducted by Prof. T. H. Gentile of Platteville Normal School, are an original feature of this school. The junior school of religious education, conducted by Miss Bertha Riek and two assistants, which met each forenoon, made this possible.

A text-book of religious pedagogy was provided this year by Dr. W. J. Mutch, who has been with the school from the first. It is called *How to Interest* and was used by him with the class for daily recitations. He also gave a course of lectures on Big Boys and Girls, pointing out the peculiarities of their mental states and some of their requirements.

The institute furnished an instructive object lesson in a graded and broadened Sunday school curriculum. On the two Sundays of the school term a model school was conducted from 9.30 to 11 A. M. Members of the institute were permitted to visit the different grades and see in actual operation a school of religious education embodying several important features not commonly seen in Sunday schools. Both students and spectators were deeply impressed by the breadth of scope, the thorough grading and the ease and enthusiasm with which the scheme was carried out. The organization and schedule of the model school originated with Dr. Mutch.

This printed schedule brought everything together before the eye on the first day, as reproduced herewith, except the fourth and fifth columns, which give the teachers and places of meeting. In three grades there were different teachers for each of the two periods, and in the other four grades one teacher took the whole time of each grade. Teachers were chosen from the members of the institute most available. The membership was about 150 and the grades proved quite evenly balanced in numbers. In no respect did they differ from the ordinary average of country people.

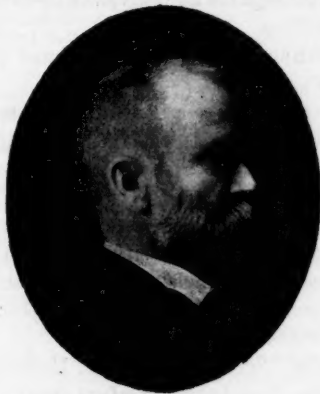
For twenty minutes the superintendent conducted a general exercise of worship, consisting of song, concert Scripture and prayer, the order being different each day. The music was strengthened by a children's choir and a cornet. At the end of the session the grades came together promptly for a brief report of what each had done and a devotional close, all lasting ten minutes.

Not only was the Bible lesson selected with reference to the grade where it was used, but different methods of Bible study were employed according to the capacities of the grades. In the older grades the whole fifty minutes were given to a single lesson; but in the younger grades, where attention is not easily sustained for so long, two or more lesson periods were made. In the second period material for religious or moral education was introduced from such sources as hero tales and missions.

GRADE AND AGE	LESSONS SUNDAY, JULY 29	LESSONS SUNDAY, AUG. 5
<i>Kindergarten</i> Under 6 Years	9.55 "One Year's Sunday School Lessons" Florence Palmer 10.15 Nature Story and Object 10.30 Bible Story, Picture, Song	9.55 "One Year's Sunday School Lessons" Florence Palmer 10.15 Nature Story and Object 10.30 Bible Story, Song
<i>First Primary</i> 6 to 8 Years	9.55 Bible Study Union. Primary Monthly Lesson 15. Saul at Damascus 10.25 Tale of Perseverance—the Atlantic Cable	9.15 Bible Study Union. Primary Monthly Lesson 17. Paul and Barnabas 10.25 A Tale of Modern Wonder Works— Wireless Telegraph
<i>Second Primary</i> 9 and 10 Years	9.55 Bible Study Union. Boys' and Girls' Monthly Lesson 9. Phillip 10.25 Story of the Morning Star	9.55 Bible Study Union. Boys' and Girls' Monthly Lesson 11. Peter and Cornelius 10.25 Story of Hampton Institute
<i>Juniors</i> 11 and 12 Years	9.55 International Lesson Luke 14: 1-14. 10.25 Biography of Mary Carpenter	9.55 International Lesson Luke 14: 15-25 10.25 Biography of William Lloyd Garrison
<i>Intermediate</i> 13 to 15 Years	9.55 New Testament Groups of Books 10.25 What True Patriotism Is	9.55 General Contents of New Testament Groups of Books 10.25 International Peace
<i>Progressive</i> 16 Years Upward	Book Study of Esther	Book Study of Esther
<i>Senior</i> Adults	The City of the Future—Josiah Strong	The Haystack Prayer Meeting

Professor Bowne's Round the World Journey

After a tour lasting nearly thirteen months, during which the earth has been encircled, Prof. Borden P. Bowne and his wife landed in Boston last week. Professor Bowne, the eminent teacher of philosophy at Boston University and one of the ablest of contemporary exponents and defenders of Christian theism, went on this journey for rest primarily, and on his own charges, not as a Methodist official delegated to any task of observation or supervision. Most of the time has been spent in



BORDEN P. BOWNE

the far East, which he finds seething with new life and presenting many intricate problems for native statesmen and patriots to solve, in which also the Occident must perforce be profoundly interested now that the two types of civilization are to have more contact.

We found the traveler in his Brookline home just as box after box and trunk after trunk were being brought in, their contents representing baggage and the acquisitions of the tour on the material and aesthetic side. But other things than these have been acquired by so penetrating a mind.

Japan is the country beyond others which interested Professor Bowne most. There he spoke repeatedly before universities and mission schools. He met native officials of highest rank, as well as missionaries of many sects, and his host in Sendai was our own Dr. De Forest whom he describes as superlatively *persona grata* among the Japanese, a missionary statesman of insight and foresight with whom it is a pleasure to be, and at whose feet one is repaid for sitting as a learner.

Professor Bowne deems Japan to be passing through a crisis. On the ecclesiastical side and with respect to polity the times call for wise handling of the situation by the missionaries and the missionary administrators. But that does not concern Professor Bowne as much as the larger things of life and destiny, and the fundamental conceptions of philosophy and theology. The trend toward unity within sects—as among Japanese Methodists, and among the sects—as in the recent demand for a united Protestant Church in Japan—he welcomes, if for no other reason to defeat ecclesiastical jingoism. His most acute concern, however, is with the reaction in Japan just now, as in the Occident, against the materialistic philosophy regnant a generation ago, which many Japanese thinkers took up following Herbert Spencer and his contemporaries.

It was at that time that Marquis Ito went on record as saying that religion was *passé* and that no sensible man longer cared anything

about it. Now Marquis Ito talks otherwise. Japanese thinkers today are concerned with finding a religious sanction for ethics, and the hour calls for wisest presentation of Christianity to the educated. Professor Bowne is convinced that too often men and women have been sent to Japan who are unqualified for this difficult task of presenting the Christian faith to a race singularly open to truth, but truth as it appeals to the reason and not to the emotions.

In India, besides giving a number of lectures, Professor Bowne talked with Hindus and Anglo Indian officials about the political problems of the day; he attended some meetings of the reforming sects within the ethnic faiths; and of course studied missionary operations at first hand. He got the impression that Lord Curzon served India well as viceroy, but that he was not mourned as much as he might have been had his preachments been less frequent. Even the Athenians tired of Aristides the Just.

In China Professor Bowne saw signs of a birth of national spirit and patriotism such as the empire has never known. He was much impressed with the reserve strength of the Chinese and with the high standing which the missionaries have in the native mind and heart.

His journey across Europe was rapid; he was in England during discussion of the Education Bill, and was profoundly impressed with the prejudice on both sides and the impossibility of altering convictions by any arguments drawn from our American experience. He describes his trip as one full of happiness and profit, its minor infelicities and anxieties being forgotten in the memory of so much that was agreeable and rewarding. He returns impressed more than ever with the greatness of the opportunity in the far East for a right presentation of Christianity, and equally positive that it calls for workers of a high grade—men and women not only of intellectual equipment, but of a reserve power that will enable them to meet a variety of conditions that call for tact, good sense, patience, courtesy and the like. G. P. M.

Greater New York

(The Congregationalist may be obtained in New York at the Congregational Bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 297 Fulton Street, and C. F. Halsey, Plymouth Church.)

Vacant Pulpits and New Projects

First Church, Mt. Vernon, will open its fall work under new leadership and is waiting to hear from one of the most popular of our preachers up the state. The church will then decide the details of its project to sell the old site and building and locate in the Chester Hill section. Unfortunately, the site selected is but three blocks from that which the new Plymouth Church has chosen. It is to be hoped that as this growing city can sustain two churches of our order, one will be wise enough to discover as good a field elsewhere, and thus prevent that painful fiasco with which in some places, Congregationalism has been hindered, to say nothing of hindrance to the much more important interests of the visible kingdom of the meek and lowly Jesus.

From Westchester to the Bowery

To go from Camp Memorial Church on Christie Street and not far from the Bowery, to the still young Westchester Church, seems a far cry. Once it was so, for hundreds of farms lay between, not much over a century ago. Now the ubiquitous trolley runs all the

way, and the swifter subway goes half the distance, while two million and a half people from all over the earth have planted themselves in almost a continuous row of habitations. Hence the young ministers and laymen who run the enthusiastic parish of Westchester have looked over their newly-painted fences and fresh lawns and agreed that after discovering a parish in India for two of their staff they have found another equally foreign, difficult and heartrending, hidden behind the plaza of the magnificent new Williamsburg Bridge, just as the sores of India are obscured by the brilliancy of imperial sway.

"We must help there and have an interest in city missions," said Mr. Street. "Yes, and the members of my Scarsdale branch will make it their special business," replied Mr. Pritchard; while the three congregations (including Chatterton Hill) responded, Amen! So consultation has been had with Rev. William James, the venerable pastor of Camp Memorial Church (who spent thirty years with Woodhaven Church, Brooklyn), and arrangements have been made by which this active suburban church adds to Mr. James's staff a woman missionary, who will work in this field, once known for its fine Bible class led by the beloved Major-General O. O. Howard.

Fall Prospects in Brooklyn

The coming of Gipsy Smith in October is already being advertised, and September will be well spent in preparation. Dr. Cadman returns to his pulpit earlier than usual and will bend his superb energy to starting the campaign.

The Manhattan Association of Ministers, having passed the century mark in membership, will hold its annual meeting the last Wednesday of October, this being its ninetieth meeting and also honoring the twenty-fifth anniversary of the pastorate of Rev. William J. Peck, M. D., at Union Church, Corona.

A new church has been organized on the outskirts of Flushing and will soon enter our fellowship by council. Its birth was largely due to the energies of Rev. Albert P. Fitch, before Boston enriched her forces by appropriating him.

The Flatbush Church has been wisely utilizing her laymen in the pulpit as well as welcoming strong sermons from visiting clergymen. In this way church individuality has been preserved, which is lost in union services, when one's own congregation feels more at liberty than ever to wander off to famous preachers or look too long at the thermometer. Under some circumstances a church needs to hold its own fort. If Flatbush has its way, another leader of our up-state churches will come South and lead a splendid attack in this thriving neighborhood.

At Broadway Tabernacle

Dr. Jefferson and his family were given a royal send-off early in June, and now the church is preparing for an even heartier reception on his return, during the first week of October, from Italy, Switzerland and Germany. Meantime, during June, July and September, good congregations have been edified by the soul nourishing and mind-strengthening sermons of Rev. W. Arnot Kirkwood, the associate pastor, who learned the art of preaching under Dr. W. M. Taylor. Mr. Kirkwood is eminently the right man in the right place and fits well into Dr. Jefferson's scheme for the Tabernacle's broad work.

Dr. Dubois H. Loux, who has finished his post-graduate work at Union Seminary and is

Continued on page 318.

Fleming H. Revell Company announce the publication of

QUIET TALKS ON SERVICE By S. D. Gordon

Which is the third volume of his series of "Quiet Talks on the Elements of the Christian Life," comprising:

QUIET TALKS ON PRAYER—QUIET TALKS ON POWER—QUIET TALKS ON SERVICE

1 Editions of the two earlier books have appeared in French, German, Spanish, Dutch, Swedish, Norwegian, Boer Dutch, Tamil, in addition to original editions issued in America and Great Britain.

So widely have the first two volumes found favor throughout the Christian world that little need be said to commend the new volume. Each Volume 12 mo., Cloth 75c. net.

Greater New York

[Continued from page 317.]

holding immense open-air meetings daily at Abingdon Square and Eighth Avenue, will begin his work as director of Bible study Oct. 1.

Dr. Willard Scott of Piedmont Church, Worcester, has been the August preacher at the Tabernacle, delighting old friends.

SYDNEY.

Church and Ministerial Record

Calls

BAILEY, DAN'L W., Ashtabula, O., to W. Andover. Accepts, without change of residence.

COUCH, CHAS. H., Zanesville, O., to Presbyterian Ch., Buffalo, N. Y. Accepts.

DANIEL, N. CARTER, Rollo, Ill., to Byron.

DAVIS, J. WEBSTER (U. B.), to Crawford, Neb. Accepts.

ELLIS, J. F., to Park, Neb.

GARDNER, EDW. V., Lyons, Col., to Severy, Kan. Accepts.

GRAEHART, CHAS. D., Belle Fourche, S. D., to Wakonda.

GLEASON, CHAS. A., Fairmont, Neb., to Sylvania, O. Accepts.

HAWKESWORTH, CHAS. W., Bangor Sem., to work under the Congregational Sunday School Society in connection with pastorate at Sunnyside, Wn. Accepts.

KEELER, ERNEST M., Silver Creek, Io., to Colesburg. Accepts, and is at work.

LEWIS, EDWIN J., acting pastor for two years at Plymouth, Ct., to the permanent pastorate.

LYTLE, JAS. A., Ashland, Mass., to North Ch., Middleboro.

PAISLEY, JOHN O., Holbrook, Mass., to Melrose Highlands.

ROBINSON, CHAS. F., Clinton, Ct., to Milford, N. H. Accepts.

SHAW, WM. A., Trinity Ch., Indianapolis, Ind., to West Pullman Ch., Chicago, Ill. Accepts.

SMITH, JONATHAN G., Tomah, Wis., to Queen Anne Hill Union Ch., Seattle, Wn., where he has supplied six weeks.

SMITH, ZWINGLE H., Willow Lake, S. D., to De Smet.

SPARHAWK, WILLIS T., Randolph, Vt., to E. Charleston. Accepts.

STEVENS, FRANK V., Whitewater, Wis., accepts call to Yankton, S. D.

WIDMAN, MILO R., Long Pine, Neb., to Wisner.

YACOB, EDW. J., Union Sem., to First Ch., Weymouth, Mass. Accepts.

Ordinations and Installations

GARRISON, SPENCER C., o. Leavenworth, Wn., Aug. 7. Sermon, Dr. E. L. Smith; other parts, Rev. Messrs. M. L. Packard, Samuel Greene, L. M. Richardson and Supt. W. W. Scudder.

JORGENSEN, THEODORE, o. and i. Newman Grove, Neb., Aug. 14. Parts by Rev. Messrs. A. C. Townsend, O. M. Needham and W. J. Turner.

MALLARD, FRANKLIN B., Oberlin Sem., o. Raleigh, N. C., Aug. 26. Sermon, Dr. A. W. Curtis; other parts, Rev. J. R. Mallard, brother of candidate, Rev. Mr. Pope and Dr. Coleman.

Resignations

BERRY, JAS. T., Conway, Mass., to take effect Sept. 30. Address for the present, E. Northfield.

COUCH, CHAS. H., Zanesville, O., to take effect Oct. 1.

GLEASON, CHAS. A., Fairmont, Neb.

HOPKIN, ROBT., Franklin Ave. Ch., Cleveland, O.

ROBINSON, CHAS. F., Clinton, Ct., to take effect Oct. 1, after a pastorate of five years.

WYATT, FRANCIS O., Pullman, Wn.

Stated Supplies

KINGSBURY, FRED. L., Pomeroy, Wn., at Ventura, Cal., beginning in November.

Personals

DE CARLO, PASQUALE R., on leaving Hartford, Ct., for Detroit, Mich., received a handsome gold watch from the local Italian Musical Club, in which he has shown much interest.

HILL, JESSE, was presented with a purse of \$237 by his church in Medina, O. Since his coming \$10,000 have been spent in enlarging church edifice and building parsonage.

OLESON, WM. B., was given a substantial sum of money in recognition of his seven months' supply of the church in Ware, Mass.

ROOT, E. TALLMADGE, field secretary of the Massachusetts and Rhode Island Federations of Churches, whose residence for a year has been at E. Thompson, Ct., after Sept. 1, will have his permanent address at 141 Chester Ave., Providence, R. I.

ROSS, CHAS. E., organist at Brandon, Vt., forty-one years, who last February fell and fractured his hip, on resuming his duties at the Congregational church was tendered a complimentary reception and presented with 42 American Beauty roses and money to purchase an organ volume as a souvenir.

SMITH, Dr. EDW. L., having been given a year's leave of absence by Pilgrim Ch., Seattle, will attend the American Board meeting at North Adams and thence go abroad. During his absence, Dr. Sydney Strong of Oak Park, Ill., will supply the pulpit.

Churches Organized

WEHLING, NEB., — Aug. Site for building has been chosen.

Material Gain

EATON, COL., Rev. S. C. Dickinson. \$300 worth of cement walk just laid. With this improvement and its lawn and flower beds and window boxes, it presents an attractive appearance.

EVERETT, WN., Lovell, Rev. R. H. Parker. Addition to edifice built, which will more than double seating capacity; also, in separate building, reading-room to be provided for employees of paper mill.

LOWELL, MASS., First, Rev. B. A. Willmott. Interior of church building renovated. Pastor's study cleaned and frescoed at cost of young married men of parish.

MILROY, PA., Rev. R. C. Drisko. Beautiful new communion table, gift of a few friends.

REHOBOTH, MASS., — House of worship painted and fitted with new windows, carpets and cushions.

SEDALIA, MO., Rev. Jas. Parsons. \$3,800 to be spent in decorating interior of auditorium and pastor's study and installing \$3,000 pipe organ.

SWAMPSCOTT, MASS., Rev. G. H. Johnson. Material improvements on church, parsonage and pastor's salary. In two years 52 members received, Sunday school grown from 203 to 331, and benevolences proportionally increased.

WHITING, VT., Rev. S. F. Goodheart. Roof of church slated, new carpets laid and other repairs, all at cost of over \$400, of which Ladies' Aid Society contributed half, besides faithful work of members in re-covering the pew cushions.

Dedications

AVALON, CAL., Rev. C. W. Williams. House of worship rebuilt at cost of \$3,000, rededicated with children's processional, sermon by present pastor, and addresses by former pastors and workers.

GRAND LAKE STREAM, ME., — \$2,000 house of worship dedicated free of debt Aug. 15.

Suggestive Features

EATON, COL., — At the suggestion of the pastor, Rev. S. C. Dickinson, the three young people's societies have been holding open-air services on the street Sunday nights, in place of the union prayer meetings usually held through July and August.

GRAND LEDGE, MICH., Rev. E. R. Williams. New church monthly, *Our Reminder*, abjures advertisements and invites subscriptions of ten cents per quarter.

JAMAICA, VT., Rev. J. E. Bowman. Open-air services on Sunday evenings since July 1, for the last four weeks in union with the Baptist church, whose pastor has preached on alternate Sunday evenings. Audiences much larger than would have gathered in the churches.

Uniformity of Law

Governor Guild of Massachusetts addressing Massachusetts and New Hampshire merchants recently said significant words about the waning of the state and the waxing of the nation. "The plain truth," he said,

is that we have outgrown the Federal notion and the United States has become a nation, and as a nation more and more there is greater need of uniformity of law. It is a menace to citizenship, to humanity, to set a little child of tender years to work all night in a cotton mill in Massachusetts, it should be forbidden in Alabama and Georgia. If frequent divorce is a menace to the American home in New England it should not be possible to shift the marriage tie at will by a pilgrimage to Sioux Falls. If patent publicity is wise that the investor may be warned against inflated capitalization of corporation in one commonwealth it is wise in every commonwealth. A greater measure of uniformity of law throughout the nation does not mean socialism. It does mean fair play. The demand for uniform laws or for national laws on divorce, for the regulation and organization of corporations of other than a local character, for the age and hours of factory labor is a demand for justice to progressive states which have seen their material interests suffer on account of local laws passed in the interests of integrity and humanity.

Novelties in China and Glass

Jones, McDuffee & Stratton Co.

offer an abundant stock of attractive novelties, as well as desirable old standard patterns, in Sets or parts of sets, as desired.

Comprising all grades, from the ordinary, through the middle values up to the costly lines. In the

Dinner Set Department (3d and 4th floors).

Single dozens of China Plates, adapted to Wedding Gifts. Attractive designs in values from \$5 per dozen up to \$500.

Glassware Department (2d floor).

Stock Pattern Department, also Department for Hotels, Clubs and Public Institutions (4th floor). Also everything in Kitchen Crockery.

Toilet Sets, Jardinieres, Umbrella Stands, Fine Lamps (Gallery floor).

Chocolate Sets, A. D. Coffee Sets, Invalid Tray Sets, Pudding Sets, Entree Sets, etc. (Main Floor.)

Rare Vases, Statuettes, Mantel Ornaments, etc.; admirable designs now current in the best China Shops in London, Berlin and Paris. In the Art Dept. (3d floor.)

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Near Washington & Summer Sts.

Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Draftsman—Mechanical, wanted at once; also a first class structural and an experienced architectural man. Haggoods, 305 Broadway, New York.

For Sale. A two-manual and pedal Jardine Pipe Organ, now in use in a church, for \$200. Address Mr. Joseph Seal, 59 Morris Avenue, Pawtucket, R. I.

Winthrop Beach, Mass. Two corner rooms, unexcelled table, quiet family, house near water. September best month at the shore. Address "The Hawthorne."

Attractive Opening for capable man; also official position for one investing \$3,500. (Secured.) Bank references. Manhattan, 6 East 42nd Street, New York.

Wanted. Guests for September. Delightful in every way for those needing entire rest. Terms moderate. Address Box 33, R. F. D., No. 2, Northfield, Mass.

A Middle-Aged Lady would receive into her pleasant home in Cambridge, Mass., a gentleman at \$10 a week: board and room. References given and required. She is accustomed to children and would take the care of a boy. Address Cambridge, 35, care *The Congregationalist*, Boston, Mass.

Highland Hall. A homelike sanatorium for a limited number of patients, located in a healthful and attractive suburb of Boston. Experienced nurses and resident physician in charge. Excellent cuisine. House situated on high ground, with southwestern exposure. Address S. L. Eaton, M. D., Newton Highlands, Mass.

For Sale, at heavy sacrifice, partly paid share Mutual Rubber Stock. Thoroughly established. Honest, y managed. Latest reports from plantation most encouraging. Present owner too poor to carry it longer. Full information by addressing Rubber, 36, care *The Congregationalist*, Boston, Mass.

Clergyman, writer, college graduate, thirteen years ministry, some editorial experience, desires church, healthful location, good schools, salary sufficient for six. Or position with religious journal or one with moral interests; or connection with publishing house. A. Z., 36, care *The Congregationalist*.

Crumbs from Cleveland

THE CONTINUING EXODUS

Rev. Robert Hopkin and Rev. J. Calvin Treat leave *Franklin Avenue* and *Park*, to the sorrow of [the brotherhood. This leaves five pastorless churches, with Rev. A. L. Smalley, late of Jamestown, N. Y., supplying *Highland*, and Rev. N. M. Pratt of Monson, Mass., rendering acceptable pulpit and pastoral service at *Plymouth* during the summer. First still seeks carefully through its committee the right man, its first call having proved ineffectual.

LOSSES OF LAYMEN

Eucld Avenue sustains a great loss in the death of two of its best: Bryant T. Whitman, a banker, on whom the church was coming to depend more and more, materially and spiritually; and Alva J. Smith, general passenger agent of the Lake Shore Railway, valued trustee and burden bearer.

NOTES OF PROGRESS

The suburban church of *Rockport*, Rev. J. P. Riedinger, pastor, works away through the summer on its greatly needed new \$8,000 building. *Lakewood*, Rev. B. A. Williams, pastor, through many delays and misadventures seeks its portable building, which is to be taken off its hands in due time by the City Missionary Society. *Lakeview*, Rev. L. J. Luetli, at the opposite end of the city, twelve miles away, pays for its new lot. *Grace*, Rev. E. T. MacMahon, after years of missionary aid, assumes self-support and increases its pledges by 30 per cent.

DISASTROUS DENOMINATIONAL DEFEAT

After a match game of baseball between the East Side and the West Side, the Congregational ministers in lamb-like innocence accepted a challenge from the Presbyterians, and were slaughtered in a seven inning game to the tune of 52 to 10; some of the younger Presbyterians proving to be crack players from Princeton and other places, where training is not strictly limited to theological lines.

J. G. F.

East Texas Churches

Rev. W. H. Weatherby, who is supported by the co-operation of the Home Missionary Society and the Sunday School and Publishing Society with Central Church, Dallas, continues to hold useful meetings with these rural churches. At *Galena* there were fifteen conversions and seven baptisms. Ten were added to the church. At *Round Hat* one was received to fellowship. Other points have been reached with similar blessing, and meetings are planned elsewhere. Mr. Weatherby is accompanied by his brother as singer.


Even in that most loosely co-ordinated and individualistic of sects, the Friends or Quakers, the call for leadership is heard and the idea of superintendency gains ground. Says the *American Friend*:

We need organizing leaders of the statesman type who see what Israel ought to do. We have in the past done a large amount of blundering, moving ahead with little foresight of whither we were going, or how we were to get there. We now want men who will study

needs and conditions and who can speak to us with the authority which a knowledge of facts gives. We have for some time had departmental superintendents who have done what they could to forward the various lines of the work of the Church. They have generally felt that they had a definite piece of work to do. They have done it, and reported the results in tabulated form, without any attempt to indicate constructive lines of advance. The

time has come for another kind of superintendent and we are already beginning to get another kind.

CHINA and Glass find appreciation in the list of things useful as well as ornamental. Purchasers of Wedding Gifts will find an extraordinary exhibit to choose from at Jones, McDuffee & Stratton's. Their stock is assembled from best sources of foreign as well as American manufacturers.



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The Educator way: comfort—room for five toes.

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\$25 Colorado and Return Denver, Colorado Springs, Pueblo

From Chicago, tickets on sale September 4th, and daily September 18th to 22nd, inclusive. Liberal return limits. Probably the last opportunity for taking advantage of this very low rate.

\$30 round trip from Chicago every day to September 30th, with return limit October 31st.

Correspondingly low rates from all points east of Chicago.

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362 Washington St., Boston.

XUM

In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

The Summer Atmosphere

Never in midsummer has there been more excitement by reason of new departures, unexpected arrests, unusual court decisions, discoveries of fraud where least anticipated than during the last month.

Food Destruction

This has been going on all summer. Inspector Murray has proved a friend of the people in his effort to prevent the sale of unhealthy food. He has destroyed tens of thousands of cans of fruit, not a little diseased meat exposed for sale in the Ghetto districts, and vast quantities of vegetables. He has detected adulterations in almost everything grocers have for sale, and has kept his assistants busy destroying the various articles found unfit for use. Yet despite the fact that the canned goods he has tried to burn or otherwise destroy on the prairie are known to be unhealthy, great numbers of people have tried to carry them home or consume their contents on the spot. This shows that multitudes are indifferent to the condition of their food, and do not hesitate to eat almost anything they can get for nothing or a low price. The inspector has been obliged to saturate the articles he wishes to destroy with kerosene to prevent their being used. A good deal of the meat offered for sale in the Ghettos has been found to be tainted, but notwithstanding this fact it has been readily purchased. In these districts sanitary conditions have proved far worse than had been anticipated. While something may be done to remedy these conditions, their entire removal seems almost impossible. Even if the worst buildings are pulled down, those who occupy them will soon make others as bad as those they leave. The difficulty is in persuading the occupants to be neat and clean.

The Sweat Shop

This has again come to the front, perhaps as bad as ever. It may not be as public as it once was, but it exists in hundreds if not thousands of homes and in circumstances where the law cannot easily reach it. Work is done in the rooms where the family live, where their food is cooked and eaten, and often where they sleep at night. It is not easy to see how a man can be prevented from taking to his own home such work as he can secure and compelling his wife, children or others whom he may make members of his family from helping him. Much of this kind of work has been done in rooms where there has been contagious disease.

The School Board

Mayor Dunne's new appointees have kept things lively all summer. Schools open next week and the text book quarrel is not yet at an end. True, it has been voted to substitute for the Rand, McNally readers other books at increased expense to taxpayers, estimated at \$100,000. But there is a threat of an injunction and a lawsuit. The board is required to decide in June what books are to be used the following year. If no decision is made it has been assumed hitherto that the books previously used would be used another year. Rand & McNally may be able to secure judgment against the city for a large sum, since immense editions of books have been printed on the supposition that they would be wanted in the schools. An arrangement has been made between the members of the Board of Education whereby authority is given to Miss Margaret Haley. She is to represent the "organized teachers." Through her they are to have a voice in the management of the schools. With

a Board of Education whose members are of very different minds, many of them with slight experience in the management of schools, and an added element which represents organized labor, Superintendent Cooley is likely to find the difficulty of his task greatly increased.

Death of Albert G. Lane

Mr. Lane has been connected with Chicago public schools for more than forty years. He was born and educated in Chicago. The day after his graduation from the high school he was appointed principal of a grammar school. From this position he passed into that of assistant superintendent, and from the death of Superintendent Howland to the appointment of President Andrews was superintendent. He has shown his interest in the schools by his willingness to take a subordinate position. He was universally honored and loved. His honesty and ability were never questioned. He was a member of Centenary Methodist Church and prominent in all its work. It will not be easy to fill his place. If other men can be found with a broader education, no one can be found with a more accurate knowledge of the needs of the schools, with a more sincere love for them or more complete devotion to their interests. It is doubtful if the city ever realizes the value of his work or the debt which thousands of pupils owe to his watchful care.

Chicago, Sept. 1.

FRANKLIN.

Personalia

The London Times reviewing G. K. Chesterton's new life of Charles Dickens says that Dickens is the "most solid fact in English literature, a more solid fact even than Shakespeare."

Dr. Julius H. Dreher, formerly president of Roanoke College, Virginia, has been appointed United States consul at Tahiti, one of the Society Islands. He is to sail for his new home next month.

Dr. Gunsaulus, Dr. William J. Dawson and Dr. S. Parkes Cadman are highly commended by the *Interior's* editorial correspondent at the Winona, (Ind.) Assembly for their eloquence, spiritual power and orthodoxy.

A monument to the memory of William Conway, placed in front of the Congregational Church, Camden, Me., was unveiled last week with military pomp, President Roosevelt sending a letter. Conway was a sailor from Camden who in the early days of the Rebellion refused to haul down the Stars and Stripes at the Pensacola Navy Yard when his superiors commanded him to.

The most eminent of all Bohemians who have taken up residence in this country undoubtedly was Edward Rosewater, proprietor and editor of the *Onaha Bee*, whose death last week removes an independent journalist whose influence in the Mississippi Valley has been marked. Oberlin, Ohio's environment had something to do with shaping his ideals in life, while he was telegraph operator there in his youth.

Prof. William B. Dwight of Vassar College died suddenly of apoplexy at his summer home in Cottage City, Martha's Vineyard, Aug. 29. He was born in Constantinople in 1833, a son of Rev. H. G. O. Dwight, who was a missionary of the American Board. He has done eminent service as a teacher and writer, especially in the field of geology and mineralogy, and was a member of a number of national scientific societies.

Mrs. C. A. Haynes, who died at Winthrop, Mass., Aug. 29, was the widow of Dr. John H. Haynes, for several years field director of expeditions of the University of Pennsylvania

for research in Babylonia. Mrs. Haynes accompanied her husband and spent some years at the site of the ancient city of Nippur, Assyria, while excavations were going on under his direction. She was a fascinating lecturer on themes connected with her experiences with the Arabs in the far East.

Bear your own burdens first; after that, try to help carry those of other people.—George Washington.

BORATED TALCUM

MENNEN'S TOILET POWDER

A Positive Relief For
PRICKLY HEAT, CHAFING, and SUNBURN, and all affections of the skin.

Removes all odor of perspiration. Delineated after Shaving. Sold everywhere, or mailed on receipt of 25c. Get Mennen's (the original). Sample Free.

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The Political Situation in New Hampshire

BY A. C. LEBGEMAN

The summer has been a torrid one for the Granite State. Not only has the mercury marked 100 on the summit of Mt. Washington and ninety six at Fabyans, but many of the newspaper offices have reached 212 with some of the editors donning perforce celluloid collars. The state which of all New England is wont to harvest the most bountiful political crop, saving possibly Rhode Island, has this season been outdoing itself in abundant fertility. And this because of a number of reasons. The anti-saloon league, ever active and ever unsatisfied, desires to modify the new local option law. The "moral forces," heartened by their unexpectedly easy and decisive victory over the iniquitous Salem race-track, are solicitous to keep the legitimate fruits of their victory and to oppose unrighteousness generally. A growing unrest over a foolish and unjust system of taxation does not commune upon its own bed and be still.

But more marked than all is the gubernatorial situation. The Boston & Maine machine candidate (for be it said that for many years New Hampshire has been little more than a pocket borough of that otherwise estimable railroad), Mr. Greenleaf, mostly of Boston and sometimes of Franconia, was announced as a candidate from the "throne room" of the now famous "Pelican Hotel." Two other self-seekers were not slow to take exceptions to this action and to let their exceptions be known. Mr. Pillsbury of Derry and Mr. Floyd of Manchester, each the owner of a newspaper, accepted the gauge of battle and have been fighting hard, hitting sometimes above the belt and sometimes below. Then the real surprise came along in the rise of the Lincoln Club and its initiation and support of the candidacy of Mr. Winston Churchill of Cornish, the author of Coniston.

It was inevitable that this bitter strife should sooner or later come. That it came sooner rather than later is due in a general way to the anti-boss spirit which has been quietly, but surely spreading all over the country and swelling the ranks of the independent voters. "Down with the machine," is just now a psychological as well as a popu-

lar cry. The greatest anti-machine man in the country sits in the White House, and influence from him has pervaded the nation.

But there is a local as well as a general color to the situation in New Hampshire. Those who have read Coniston knowingly and have laughed over Jethro Bass and the Woodchuck Session and the great Railroad Fight are well aware that Mr. Churchill's interesting fiction is quite often lamentably near sad fact. The Boston & Maine Railroad is not the Octopus that Frank Norris describes as cursing California in the novel bearing that name. The Boston & Maine supports Railroad Young Men's Christian Associations generously. It is apt to treat its employees considerately. It serves the traveling public on the whole acceptably. Its president is an able lay preacher of high commercial morals.

No, not in these does the sin of the railroad lie. The iniquity of the railroad lies in its politically dictating far beyond the bound of call or reason using for its subtle and succulent bait the pernicious "free pass." With these free passes the railroad invades nearly every city ward and nearly every country town and hamlet in the state as well as the more august halls of legislature. While the free pass system in time will undoubtedly break down of its own weight there is in the present condition of things the opportunity of the reformer.

The situation simmers down to this—shall the people, or the machine dominated by the railroad, rule the state for the next two years and make all the appointments? If the people, then either Mr. Churchill or Mr. Pillsbury or some other like-minded independent must capture the Republican nomination for governor. If the machine, then either Mr. Greenleaf or Mr. Floyd will be abundantly satisfactory.

The progress of the canvass, to every citizen of New Hampshire and others as well, is bound to be interesting. There is a grim humor in some of the alliances of the "machinists." Senator Chandler lends to the campaign his periodical satire. Mr. Churchill, stumping the state and foreing the others to do the same, adds all the charm of color and picturesqueness. Underneath it all are possibilities of serious import to the Republican party, to the people and to the railroad.

Meanwhile the caucuses are being held daily, with what result no one will positively know until Sept. 18, the date of the State Convention. Will a dark horse start on that date and breast the rope first? Will any faction bolt the convention? Will the Democratic party find this year a Folk or a Douglas who will do for it the seemingly impossible thing and lead it to victory? At any rate, it is to be hoped that the highest executive office in the state may not another time be the goal for a brood of pygmies, nor yet be the pawn of a powerful corporation, but be what it ought to be—a great gift to a great man by the great people.

A great deal of fun is being made over President Roosevelt's order to the Public Printer to use simplified spelling. The changes proposed have been so exaggerated by illustrations in some newspapers that many people suppose it means a literary revolution. But others who are taking pains to learn the facts, and who know that the list of words to be changed, making allowance for those already changed in common use, includes at the most only a few dozen, are quietly giving their approval to the new rules of spelling. The President has written a letter to the Public Printer, Mr. Stillings, intimating that his purpose in giving the order was simply to help on a process which has been long in progress, that he did not intend to go against but only to re-enforce public opinion, and that too much fuss has been made over a small matter.

I think too much of my name to put it upon poor lamp-chimneys. Evidently other makers feel the same way. Good lamp-chimneys bear my name, and the poor ones go nameless.

Let me send you my Index to chimneys. It is free.

Address, MACBETH, Pittsburgh.

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Can be filled at any time or place**

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Ink flows perfectly at all times. Ink is not in barrel of pen, but in rubber sack as shown.



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Many banking institutions limit the total of an individual depositor to \$1,000, \$2,000 or \$5,000.

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Individuals or corporations seeking a reliable depository for funds which have outgrown local accommodations will find it in this Bank. (Established 1855.)

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PERKINS & COMPANY, Lawrence, Kansas

BOY BUILDING

Right Food Makes Fine Boys.

Many people have questioned the truthfulness of the statement that the brain can be really nourished and built up from some particular kind of food.

Experience is better than any kind of theory.

The wife of a prominent legislator in Kentucky says: "A woman of my acquaintance was in a badly run down condition at the time she became a mother, and at three months of age the child was a mite of humanity pitiful to look upon, with no more brain development than a monkey.

"About the time I speak of when the child was three months old the mother began feeding him Grape-Nuts.

"In ten days it was plain that a change was taking place and in a few weeks the boy became rosy, healthy and rounded out.

"He is now five years old and his food this entire time has been Grape-Nuts and cream. He seldom ever takes any other kind of food.

"It is a splendid illustration of the fact that selected food can produce results, for this boy is perfectly formed, has a beautiful body and arms and legs of a young athlete, while his head and brain development appears perfect, and he is as bright and intelligent as can be.

"I cannot comprehend a better illustration of the truth of the claim made for Grape-Nuts, that it is a brain and body builder." Name given by Postum Co., Battle Creek, Mich.

Our Readers' Forum

Temperance Progress

One should not be discouraged at the increase in the consumption of alcoholic drinks noted by *The Congregationalist* of Aug. 16. It tells a sad enough tale we may admit, but while we admit and regret it a study of the *per capita* consumption statistics in the Government Statistical Abstract shows that the situation has, nevertheless, encouraging features.

In the twelve years, 1890-92, the *per capita* consumption of alcoholic drinks in the United States increased sixty-nine per cent. The rate of increase for the thirteen years, 1892-1905, was only nineteen per cent. Between the same periods there was a difference of only about two per cent. in the rate of increase in population.

Thus the rate of increase in the last period was less than one-third of that in the first period, and this notwithstanding the arrival since 1892 of more than 6,500,000 immigrants, practically all of whom brought with them the habit of using alcoholic beverages, and who have unquestionably contributed in a large degree to increasing our national drink bill.

It is not without significance that the diminution in the rate of increase in *per capita* consumption coincides quite closely with the period during which the dissemination of facts through the public schools concerning the nature of alcoholic drinks and their social, moral, physical and economic effects became quite general. Every effort to lessen temptation or to dispel ignorance on this subject has helped, but necessarily, thorough candid teaching in the schools makes other efforts effective, since the schools are the only medium for reaching practically all the people. In such teaching lies the hope of overcoming the ignorance which leads our immigrant brothers and sisters (and for that matter many who have been here longer) to use these beverages—a use that involves grave national perils.

It is fair that we should recognize the encouraging features of the situation. It makes the need for earnest, consecrated example and effort no less personal or real, while it gives

GOOD AND HARD

Results of Excessive Coffee Drinking.

It is remarkable what suffering some persons put up with just to satisfy an appetite for something.

A Michigan woman says: "I had been using coffee since I was old enough to have a cup of my own at the table, and from it I have suffered agony hundreds of times in the years past.

"My trouble first began in the form of bilious colic, coming on every few weeks and almost ending my life. At every attack for eight years I suffered in this way. I used to pray for death to relieve me from my suffering. I had also attacks of sick headache, and began to suffer from catarrh of the stomach, and of course awful dyspepsia.

"For about a year I lived on crackers and water. Believing that coffee was the cause of all this suffering, I finally quit it and began to use Postum Food Coffee. It agreed with my stomach, my troubles have left me and I am fast gaining my health under its use.

"No wonder I condemn coffee and tea. No one could be in a much more critical condition than I was from the use of coffee. Some doctors pronounced it cancer, others ulceration, but none gave me any relief. But since I stopped coffee and began Postum I am getting well so fast I can heartily recommend it for all who suffer as I did." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville." "There's a reason."

heart to follow up whatever of advantage has been gained. CORA FRANCES STODDARD, Acting Secretary, Department of Scientific Temperance Instruction, W. C. T. U.

Money-Making Once More

I read with interest the article entitled Money-Making—the Christian View, by Rev. W. B. Wright, in *The Congregationalist*, Aug. 25. Whatever helps us to a better interpretation of the Master's thought is to be received with gladness.

The point made by Mr. Wright is that Christ does not forbid money making, but only money-making for selfish ends. In his opinion the words "for yourselves" are the emphatic words in the command of Christ.

Such an interpretation, however, can hardly be justified lexically as from the context. The arrangement of the words in the Greek shows that the emphasis falls on the verb and not on the pronoun. The reason Christ proceeds to give for his command is the insecurity of wealth. Wealth is equally insecure whether accumulated from a generous or from a selfish motive. The key to the interpretation is found in the words, "lay not up." It is the verbal form of the word translated "treasures" a little further on. A literal translation would be, "Treasure not up for yourselves treasures upon the earth." In other words, do not make wealth your treasure—do not set your heart upon it. It is not the accumulation of wealth, but the setting of one's heart upon it that is forbidden.

Why? Three reasons are given: (1) Wealth is notoriously insecure. "Moth and rust corrupt and thieves dig through and steal." (2) One cannot serve God with a divided mind. "No man can serve two lords." (3) God will take care of his children; he will see that they have enough to eat and to wear.

We are to seek first the kingdom of God and his righteousness. Anything that comes into collision with this purpose is to be put resolutely away. It is not always wealth. Nicodemus was undoubtedly rich, but Christ did not tell him that he must sell all he had and give to the poor, but that he must be born anew. Why? Because Nicodemus was in no special danger from his wealth; his heart was ossifying with formalism. But he told the young ruler that he must sell all he had and give the proceeds away. Why? Because the young man's life was being already eaten up by yellow blight.

There is an insidious danger about money-getting, whether for one's self, one's family or for a great cause. There is no game so absorbing, so fascinating, as dollar chasing—it puts everything else out of the mind. It is as true today as it was 1900 years ago. "It is hard for a rich man to enter into the kingdom." Hard, but not impossible. The divine grace can enable a man to keep even money-making in its place.

Hampton, N. H. EDGAR WARREN.

Ritual No Bond of Unity

The Episcopal Church is confronted by a dilemma. Its bond of union is its ritual; but that ritual is permeated by ideas no longer held by men abreast with modern scholarship. If the Church holds fast to its ritual, it must cut off its best intellectual leadership and drive away the most promising aspirants for its ministry; if it reforms its ritual thoroughly enough to leave room for modern thought it must leave its High Church section high and dry.—Rev. Theodore D. Bacon, in *Unity*.

A traveler in Europe once asked James Russell Lowell if he spoke English. Lowell replied, "No, I understand English, but I speak American." The modern variant of this will be, "No, I read English but write American."

CHARCOAL KILLS BAD BREATH

Disagreeable Odor Arising from Indigestion or from Any Habit or Indulgence, Can Be Instantly Stopped.

Sample Package Mailed Free.

Other people notice your bad breath where you would not notice it at all. It is nauseating to other people to stand before them and while you are talking, give them a whiff or two of your bad breath. It usually comes from food fermenting on your stomach. Sometimes you have it in the morning—that awful sour, bilious, bad breath. You can stop that at once by swallowing one or two Stuart Charcoal Lozenges, the most powerful gas and odor absorbers ever prepared.

Sometimes your meals will reveal themselves in your breath to those who talk with you. "You've had onions," or "You've been eating cabbage," and all of a sudden you blush in the face of your friend. Charcoal is a wonderful absorber of odors, as every one knows. That is why Stuart's Charcoal Lozenges are so quick to stop all gases and odors of odorous foods, or gas from indigestion.

Don't use breath perfumes. They never conceal the odor, and never absorb the gas that causes the odor. Besides, the very fact of using them reveals the reason for their use. Stuart's Charcoal Lozenges in the first place stop for good all sour brash and belching of gas, and make your breath pure, fresh and sweet, just after you've eaten. Then no one will turn his face away from you when you breathe or talk; your breath will be pure and fresh, and besides your food will taste so much better to you at your next meal. Just try it.

Charcoal does other wonderful things, too. It carries away from your stomach and intestines, all the impurities there massed together and which causes the bad breath. Charcoal is a purifier as well as an absorber.

Charcoal is now by far the best, most easy and mild laxative known. A whole boxful will do no harm; in fact, the more you take the better. Stuart's Charcoal Lozenges are made of pure willow charcoal and mixed with just a faint flavor of honey to make them palatable for you, but not too sweet. You just chew them like candy. They are absolutely harmless.

Get a new, pure, sweet breath, freshen your stomach for your next meal, and keep the intestines in good working order. These two things are the secret of good health and long life. You can get all the charcoal necessary to do these wonderful but simple things by getting Stuart's Charcoal Lozenges. We want you to test these little wonder workers yourself before you buy them. So send us your full name and address for a free sample of Stuart's Charcoal Lozenges. Then after you have tried the sample, and been convinced, go to your druggist and get a 25 cent box of them. You'll feel better all over, more comfortable, and "cleaner" inside.

Send us your name and address today and we will at once send you by mail a sample package, free. Address F. A. Stuart Co., 60 Stuart Building, Marshall, Mich.

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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Risibles

AN EMBARRASSED MINISTER

Not long ago a Kansas City pastor was away from the city and his place in the pulpit was supplied by an out-of-town minister who was quite evidently not a little embarrassed. The service was opened by the choir and people singing, "Praise God from whom all blessings flow." The embarrassed minister began his invocation with, "Praise God from whom all blessings fly."

A. A. J.

The Rains of Spring

In the grayest days of February there are always bits of sunlight in the open, where the river willows have put out curled-up, golden catkins. You cannot see the shine of these sunny touches on a bright and cloudless day; they are absorbed, then, in the bigger light. But let the sky close down, gray and rain-misted, then they come out against the wet green of the woods in almost luminous gleaming.

The better part of the aroma of spring is lost, unbreathed, undiscovered, if one goes forth only to the sunshine. If your heart experiences no desire for the warm, early storms, the big, level, soaking days, the turbulent, wind twisting downpours, the seeming ruthlessness of outrooting flood; the gentle drip-drip of the rain-calls—if you cannot respond to these, and go with the great response that starts eager and strong with the might of eternities of springing, you will never know as you were meant to know the perfect sun-filled day. You have not earned the right to bask and enjoy. If you have looked askance on any hour that leads to days of full delight, just so much will be withheld from you. The flower you stoop to gather, swinging in the golden light on a sunny slope, is not wholly yours; some of its beauty must ever escape you, unless you have gone with that which called it forth, which worked the spell of its summoning from earth to air. Though you gather it lovingly, sketch it, name each part, cherish it and enjoy, still you have not found all there is to consider in this lily of the field. Until the earth and the sky have stormed at you, called you through long, gray hours, gone to the inmost heart of you as they have beaten upon, summoned and thrilled to these petals, you are not yet sister to this flower, nor of one blood with things that grow.—Virginia Garland, in *Out West*.

It is an evil age for the gipsily-inclined among men. He who can sit squarest on a three-legged stool, he it is who has

SKINS ON FIRE WITH ECZEMA

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the wealth and glory.—Robert Louis Stevenson.

Meetings and Events to Come

NATIONAL CONVENTION OF CONGREGATIONAL WORKERS AMONG THE COLORED PEOPLE, second biennial session, Memphis, Tenn., Sept. 20-24.

NORTHFIELD POST CONFERENCE ADDRESSES, Aug. 20-Oct. 1.

MASSACHUSETTS STATE SUNDAY SCHOOL CONVENTION, Holyoke, Oct. 2-4.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Haystack Meeting, North Adams, Mass., Oct. 9-12.

AMERICAN MISSIONARY ASSOCIATION, Oberlin, O., Oct. 23-25.

FALL STATE MEETINGS

Additions or corrections should be promptly sent.

Montana,	Williamsburg,	Sept. 12
Kentucky,	Lewiston,	Sept. 17
Maine,	Walla Walla,	Sept. 18-20
Washington,	Jamestown,	Sept. 18
North Dakota,	Haywood,	Sept. 25-27
North Carolina,		Sept. 28-30

Marriages

The charge for marriage notices is twenty-five cents.

KERNEN—JUDSON—At Sholapur, Western India, on July 25, by Rev. A. H. Clark, Rev. Henry Arthur Kernen of the American Presbyterian Board in Western India and Miss Sarah Patterson Judson, Marathi Mission of the American Board.

MATTHEWS—LAMSON—In Abundantale, Sept. 3, by Rev. E. E. Strong, Mr. Robert E. Matthews of Arizona, to Miss Marion Helena Lamson, daughter of Rev. Dr. and Mrs. Charles M. Lamson.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CLARK—In Wellesley, Mass., Aug. 17, Mary Elizabeth, wife of Asa B. Clark and eldest daughter of Samuel and Mary Cutter McCoy, aged 68 yrs., 8 mos. A devoted wife and mother and a reverent and intelligent student of God's Word.

FARMER—In Ada, Minn., July 17, John P. Farmer, aged 83 yrs., 10 mos.

HODGMAN—In Sandusky, O., Aug. 6, Albert Heald Hodgman, formerly of Camden, Me., and Townsend, Mass., in the 83rd year of his age.

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